

$$1 + 1 + 1 = \text{ONE}$$

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אֶחָד
ECHAD



Understanding the Concept of Oneness
and Its Implications for
the Doctrine of the Trinity

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Dr. Abrahām Mathews, MS, PhD

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Understanding the Concept of Oneness (יְחָד ECHAD) and Its
Implications for the Doctrine of the Trinity

Dr. Abraham Mathews, MS, PhD
Vancouver, British Columbia, Canada

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1 + 1 + 1 = ONE

DEDICATION



To my beloved children

SUSANNA

and

DANIEL



*You are the greatest gifts Yehovah has given me
in this earthly journey.*

May you always know the ONE true Elohim—

*the Father who chose you,
the Son who redeemed you,
and the Spirit who seals you.*



*"Hear, O Israel: Yehovah our Elohim, Yehovah is ONE.
You shall love Yehovah your Elohim with all your heart,
with all your soul, and with all your strength.
And these words which I command you today shall be in your
heart.*

You shall teach them diligently to your children..."

— Deuteronomy 6:4-7

With all my love,

Your Father

$$1 + 1 + 1 = \text{ONE}$$

INTRODUCTION



$$1 + 1 + 1 = ?$$

Ask any child this question, and they will confidently answer:
"Three!"

And mathematically, they would be correct. One plus one plus one equals three. It is basic arithmetic, undeniable and universal.

Yet when we come to understand the nature of Elohim as revealed in the Scriptures, we discover something that defies simple mathematics:

$$1 + 1 + 1 = \text{ONE}$$

The Father is Elohim. The Son is Elohim. The Spirit is Elohim. Yet there are not three gods, but **ONE** Elohim.

How can this be?

The Great Confession



Twice daily, faithful Jews have recited the ***Shema*** for over three thousand years:

שמע ישראל יהוה אלהינו יהוה אחד

"Hear, O Israel: Yehovah our Elohim, Yehovah is ONE."

— Deuteronomy 6:4

This declaration is the foundation of biblical faith. It distinguishes the worship of the true Elohim from all forms of polytheism and idolatry. There is ONE Elohim—not many.

But what does **ONE** mean?

The Key Word: ECHAD

$$1 + 1 + 1 = \text{ONE}$$



The Hebrew word translated "one" in Deuteronomy 6:4 is **ECHAD** (אֶחָד). This word is the key to understanding the nature of Elohim as revealed in Scripture.

Many assume that *echad* simply means a numerical "one"—a single, solitary unit. If this were true, then any concept of plurality within the Godhead would seem to contradict the Shema.

But careful study of the Hebrew Scriptures reveals something far more profound.

ECHAD frequently describes a **compound unity**—a oneness composed of multiple parts that together form a single whole.

In Genesis 2:24, a man and woman become "**one flesh**" (*basar echad*)—two distinct persons united as one.

In Genesis 11:6, humanity at Babel was "**one people**" (*am echad*)—millions of individuals united as one.

In Numbers 13:23, the spies brought back "**one cluster**" of grapes (*eshkol echad*)—many grapes forming one cluster.

In Ezekiel 37:17, two sticks become "**one stick**" (*etz echad*)—representing the reunification of Israel and Judah.

In each case, *echad* describes multiple components united as a single entity. This is not three becoming three—it is plurality becoming **ONE**.

The Purpose of This Study



In this book, we will embark on a comprehensive examination of *echad* throughout the Scriptures. We will see how Moses, the prophets, and the apostles understood this word—and what it reveals about the nature of our Elohim.

We will discover that the doctrine of the Trinity is not a Greek philosophical invention imposed upon Hebrew monotheism. Rather,

$$1 + 1 + 1 = \text{ONE}$$

it is the **natural conclusion** drawn from a careful study of the Hebrew Scriptures themselves.

We will examine:

- The many occurrences of *echad* in the Hebrew Scriptures
- The difference between *echad* (compound unity) and *yachid* (absolute singularity)
- Old Testament passages revealing plurality within the Godhead
- The testimony of the Apostolic Writings (New Testament)
- The practical implications for our faith and worship

Not Three Gods—ONE Elohim



Let us be absolutely clear: This study affirms the strict monotheism of the Scriptures. There is ONE Elohim—not three. The Shema is true, and we confess it with all our hearts.

But the question before us is: *What kind of "one" is Yehovah?*

Is He a solitary, undifferentiated monad? Or is He a glorious unity of Father, Son, and Spirit—three Persons eternally united in one divine essence, one will, one purpose, and one love?

The evidence, as we shall see, overwhelmingly supports the latter. And this is not a contradiction of the Shema—it is its **fulfillment**.

A Personal Note



I write this book not merely as an academic exercise, but as one who has walked with Yeshua for over fifty years. In that time, I have come to know the Father who adopted me, the Son who redeemed me, and the Spirit who indwells me.

$$1 + 1 + 1 = \text{ONE}$$

As a physician and scientist, I was trained to examine evidence carefully—to treat nothing as certain until proved, and to pay close attention to details. I have applied these same principles to my study of the Scriptures.

What I have found has only deepened my worship. The more I understand the *echad* nature of Elohim, the more I marvel at His majesty. He is not a lonely God, but a God of eternal relationship—Father, Son, and Spirit in perfect communion before time began.

And this God invites us into that communion.

An Invitation



I invite you to join me on this journey of discovery. Whether you are a lifelong believer seeking deeper understanding, or a sincere seeker wrestling with the nature of Elohim, I believe this study will illuminate the Scriptures in profound ways.

Open your Bible. Open your heart. And prepare to encounter the ONE who is Father, Son, and Spirit—eternally distinct, yet eternally *echad*.



שמע ישראל יהוה אלהינו יהוה אחד

"Hear, O Israel: Yehovah our Elohim, Yehovah is ONE."

Dr. Abraham Mathews, MS, PhD

Vancouver, British Columbia, CANADA

$$1 + 1 + 1 = \text{ONE}$$

Understanding the Concept of Oneness and Its Implications for the Doctrine of the Trinity

$$1 + 1 + 1 = \text{ONE}$$

This study examines the Hebrew word **אֶחָד** (*echad*) meaning 'one' and the word **רִשּׁוֹן** (*rishon*) meaning 'first,' as they appear in key biblical texts. By analyzing these terms in their original Hebrew context, we can better understand the nature of Yehovah as declared in Scripture.

Cardinal numbers:

Cardinal numbers are the "counting" numbers (one, two, three...), as opposed to ordinal numbers (first, second...). In Hebrew they also have gender (masculine/feminine) and usually agree with the noun being counted.

Understanding Hebrew Numbers

Cardinal Numbers

(One, Two, Three...)

Absolute and Construct Forms

Number	Masc (Abs)	Masc (Cons)	Fem (Abs)	Fem (Cons)
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
	<i>echad</i>	<i>achad</i>	<i>achat</i>	<i>achat</i>
Two	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
	<i>sh'nayim</i>	<i>sh'nei</i>	<i>sh'tayim</i>	<i>sh'tei</i>
Three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת
	<i>shalosh</i>	<i>sh'losh</i>	<i>sh'loshah</i>	<i>sh'loshet</i>
Four	אַרְבַּע	אַרְבַּע	אַרְבַּעַה	אַרְבַּעַת
	<i>arba'</i>	<i>arba'</i>	<i>arba'ah</i>	<i>arba'at</i>
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשֶּׁת
	<i>chamesh</i>	<i>chamesh</i>	<i>chamishah</i>	<i>chameshet</i>

$$1 + 1 + 1 = \text{ONE}$$

Number	Masc (Abs)	Masc (Cons)	Fem (Abs)	Fem (Cons)
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשֶׁת
	<i>shesh</i>	<i>shesh</i>	<i>shishah</i>	<i>sheshet</i>
Seven	שֶׁבַע	שֶׁבַע	שֶׁבָּעָה	שֶׁבַעַת
	<i>sheva'</i>	<i>sheva'</i>	<i>shiv'ah</i>	<i>shiv'at</i>
Eight	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנָה	שְׁמוֹנַת
	<i>sh'moneh</i>	<i>sh'moneh</i>	<i>sh'monah</i>	<i>sh'monat</i>
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעָה	תֵּשַׁעַת
	<i>tesha'</i>	<i>tesha'</i>	<i>tish'ah</i>	<i>tish'at</i>
Ten	עָשָׂר	עָשָׂר	עָשָׂרָה	עָשָׂרֶת
	<i>eser</i>	<i>eser</i>	<i>asarah</i>	<i>aseret</i>

Abs = Absolute (standalone) **Cons** = Construct (before noun)

Quick usage notes

- 2 has special forms: שְׁנֵי (shnei) before a masculine plural noun; שְׁתֵּי (shtei) before a feminine plural noun.
- In Modern Hebrew, for 3–10, the “gender” looks flipped compared to some other languages (e.g., feminine nouns often take the “masculine-looking” form like shloshá), but this is the standard Hebrew pattern.

Ordinal Numbers

(First, Second, Third...)

Number	Masculine	Feminine
First	רִאשׁוֹן	רִאשׁוֹנָה
	<i>rishon</i>	<i>rishonah</i>

$$1 + 1 + 1 = \text{ONE}$$

Number	Masculine	Feminine
Second	שְׁנִי	שְׁנִית
	<i>sheni</i>	<i>shenit</i>
Third	שְׁלִישִׁי	שְׁלִישִׁית
	<i>sh'lishi</i>	<i>sh'lishit</i>
Fourth	רְבִיעִי	רְבִיעִית
	<i>r'vi'i</i>	<i>r'vi'it</i>
Fifth	חֲמִישִׁי	חֲמִישִׁית
	<i>chamishi</i>	<i>chamishit</i>
Sixth	שִׁשִּׁי	שִׁשִּׁית
	<i>shishi</i>	<i>shishit</i>
Seventh	שְׁבִיעִי	שְׁבִיעִית
	<i>sh'vi'i</i>	<i>sh'vi'it</i>
Eighth	שְׁמִינִי	שְׁמִינִית
	<i>sh'mini</i>	<i>sh'minit</i>
Ninth	תְּשִׁיעִי	תְּשִׁיעִית
	<i>t'shi'i</i>	<i>t'shi'it</i>
Tenth	עֲשִׂירִי	עֲשִׂרִית
	<i>asiri</i>	<i>asirit</i>

Abs = Absolute state | Cons = Construct state | Masc = Masculine | Fem = Feminine

Pronunciation: ch = ח (as in "Bach"); sh = ש; ' = glottal stop or ayin; Final h indicates the Hebrew ה

1. The Hebrew Words Defined

1.1 Echad (אֶחָד) — 'One'

$$1 + 1 + 1 = \text{ONE}$$

Echad is the standard Hebrew cardinal number for 'one.' It is used for counting: one, two, three (*echad, shnayim, shalosh*). The feminine form is **אחת** (*achat*).

1.2 Rishon (ראשון) — 'First'

Rishon is the Hebrew ordinal number for 'first.' Unlike *echad* which denotes singularity or quantity, *rishon* indicates position or sequence (first, second, third).

1.3 Key Distinction

ONE (echad) = Numerical quantity, singularity

FIRST (rishon) = Position in sequence, rank

2. Scripture Analysis

2.1 Verses Containing 'One' (Echad)

Reference	Hebrew	English
Genesis 1:5	יום אחד	Day one
Genesis 1:9	מקום אחד	One place
Genesis 2:21	אחת מצלעותיו	One of his ribs
Genesis 2:24	לבשר אחד	One flesh
Deut 6:4	יהוה אחד	Yehovah is one
Malachi 2:10	אב אחד / אל אחד	One Father / One El

2.2 Verse Containing 'First' (Rishon)

Reference	Hebrew	English
Isaiah 44:6	אני ראשון ואני אחרון	I am the first and I am the last

3. The Shema — Deuteronomy 6:4

שמע ישראל יהוה אלהינו יהוה אחד

Shema Yisra'el, Yehovah Eloheinu, Yehovah echad.

Hear, O Israel: Yehovah our Elohim, Yehovah is ONE.

This is the foundational declaration of Hebrew monotheism. The word *echad* here is the exact same word used for:

$$1 + 1 + 1 = \text{ONE}$$

- 'One' day (Genesis 1:5)
- 'One' place (Genesis 1:9)
- 'One' rib (Genesis 2:21)
- 'One' flesh (Genesis 2:24)

In none of these cases does echad mean 'a compound unity of multiple persons.' It means ONE — singular, alone, unique.

Genesis 1:5 • בְּרֵאשִׁית אֶחָד



וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

*Vayyiqra Elohim la'or yom velachoshech qara laylahvayehi-erev
vayehi-voqer yom **echad**.*



And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning, day **one**.



Genesis 1:9 • בְּרֵאשִׁית אֶחָד



וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה
וַיְהִי־כֵן:

*Vayyomer Elohim yiqqavu hammayim mittachat hashamayimel-
maqom **echad** veteira'eh hayyabbashah vayehi-khen.*



And Elohim said, Let the waters under the heavens be gathered together to **one** place, and let the dry land appear. And it was so.



Genesis 2:21 • בְּרֵאשִׁית בֶּכָא



$$1 + 1 + 1 = \text{ONE}$$

ויפל יהוה אלהים תרדמה על־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעָתוֹ וַיִּסְגֶּר
בָּשָׂר תַּחְתָּנָה:

*Vayappel Yehovah Elohim tardemah al-ha'adam
vayyishanvayyiqqach **achat** mitzal'otav vayyisgor basar tachtenah.*

And Yehovah Elohim caused a deep sleep to fall upon the man, and he slept; and He took **one** of his ribs, and closed up the flesh in its place.

4. The 'Compound Unity' Argument Examined

Trinitarians often cite Genesis 2:24 ('they shall become **one** flesh') to argue that *echad* can mean a 'compound unity' — thus allowing for three persons in one Elohim.

Genesis 2:24 • בְּרִאשִׁית ב:כד

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

*Al-ken ya'azav-ish et-aviv ve'et-immovedavaq be'ishto vehayu
levasar **echad**.*

Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become **one** flesh.

4.1 Problems with This Argument

1. In Genesis 2:24, two **separate persons** become united in covenant/purpose — they don't become one person.
2. The 'one flesh' describes **unity of relationship**, not unity of being.
3. A husband and wife remain **two distinct individuals**.

$$1 + 1 + 1 = \text{ONE}$$

4. If applied to Deuteronomy 6:4, this logic would suggest *multiple gods united*— contradicting the entire passage's purpose!

5. The Cain Argument — Genesis 4:1

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן

Veha'adam yada et-Chavvah ishto vattahar vateled et-Qayin

And Adam knew Eve his wife; and she conceived, and bore Cain.

Genesis 4:1 • בְּרֵאשִׁית ד':א



וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:

Veha'adam yada et-Chavvah ishtovattahar vateled et-Qayin vattomerqaniti ish et-Yehovah.



And Adam knew Eve his wife;and she conceived, and bore Cain, and said,I have gotten a man from Yehovah.



5.1 The Logic

Stage	What Happened
Two individuals	Adam + Eve — two separate persons
One flesh	They became בָּשָׂר אֶחָד — united in covenant/intimacy
Conception	Adam 'knew' (יָדַע) his wife — genetic material combined
Birth	Cain was born — ONE person

5.2 The Significance

Cain carried:

- Adam's genetic material (50%)
- Eve's genetic material (50%)

$$1 + 1 + 1 = \text{ONE}$$

Yet Cain was:

- **ONE** person
- **ONE** soul
- **ONE** individual being
- NOT 'two persons in one body'
- NOT a 'compound unity of parents'

5.3 How This Reverses the Trinitarian Argument

5. **Trinitarian claim:** 'One flesh' shows echad can mean plurality within unity.
6. **The evidence:** The offspring of 'one flesh' is ONE person — singular.
7. **The conclusion:** *Echad results in SINGULARITY, not plurality!*

The product of 'one flesh' is ONE person — not a plurality. This demonstrates that echad means absolute singularity.

6. The Significance of 'El' in Malachi 2:10

הָלוֹא אָב אֶחָד לְכָלֵנוּ הָלוֹא אֵל אֶחָד בְּרָאֵנוּ

Have we not all ONE Father? Has not ONE EL created us?

Malachi 2:10 • מְלָאכִי בִי



הָלוֹא אָב אֶחָד לְכָלֵנוּ הָלוֹא אֵל אֶחָד בְּרָאֵנוּ מְדוּעַ נִבְגַּד אִישׁ בְּאָחִיו
לְחַלֵּל בְּרִית אֲבוֹתֵינוּ:

*Halo av **echad** lekhullanu halo El **echad** bera'anumaddua nivgad
ish be'achiv lechallel berit avoteinu.*



Have we not all **one** Father? Has not **one** El created us? Why do we
deal treacherously each man against his brother, profaning the
covenant of our fathers?



$$1 + 1 + 1 = \text{ONE}$$

6.1 El (אֵל) vs Elohim (אֱלֹהִים)

In Malachi 2:10, the prophet uses אֵל (*El*) — the **singular** form for Elohim — rather than אֱלֹהִים (*Elohim*) — the grammatically plural form. This distinction is highly significant.

6.2 Why This Matters

Trinitarians often point to *Elohim* (the plural form) as evidence for plurality within the Godhead. However:

8. Here in Malachi 2:10, when emphasizing that there is **ONE** Elohim who created us, the prophet deliberately uses the **SINGULAR** form *El*.
9. The phrase אֵל אֶחָד (*El echad*) is **doubly emphatic**: singular noun + singular numeral = absolute singularity.
10. If the prophet intended to convey plurality within unity, he could have written *Elohim echad* — but he did not.
11. This demonstrates that *Elohim* is a plural of majesty/intensity, **not** a plurality of persons.

6.3 The Pattern in Scripture

Hebrew	Form	Implication
אֵל (<i>El</i>)	Singular	One Elohim, singular being
אֱלֹהִים (<i>Elohim</i>)	Plural of majesty	Greatness, not plurality of persons
אֵל אֶחָד (<i>El echad</i>)	Singular + One	Doubly emphatic singularity

When Scripture wants to emphasize Elohim's absolute oneness, it uses BOTH the singular noun (El) AND the numeral one (echad). This is the strongest possible grammatical statement of singularity in Hebrew.

7. Isaiah 44:6 — The Definitive Statement

כֹּה-אָמַר יְהוָה... אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְלָעָדִי אֵין אֱלֹהִים

I am the FIRST and I am the LAST; besides Me there is NO Elohim.

Isaiah 44:6 • יְשַׁעְיָהוּ מִדְּוֹ

$$1 + 1 + 1 = \text{ONE}$$



כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֵאלּוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן
וּמִבְלָעַדִּי אֵין אֱלֹהִים:

*Koh-amar Yehovah Melech-Yisra'el vego'alo Yehovah Tzeva'ot ani
rishon va'ani acharonumibal'adai ein Elohim.*

Thus says Yehovah, the King of Israel and his Redeemer, Yehovah of Hosts: I am the **first** and I am the last; besides Me there is no Elohim.



This verse uses *rishon* (first in sequence/rank), not *echad*. Yehovah declares:

- He is the **FIRST** — none before Him
- He is the **LAST** — none after Him
- **BESIDES HIM** (מִבְלָעַדִּי) — there is **NO** Elohim

The phrase 'besides Me there is no Elohim' (אֵין אֱלֹהִים) leaves no room for other divine persons.

8. Conclusions from the Hebrew Text

Evidence	Implication
Echad means 'one' (numeral)	Elohim is numerically singular
Rishon means 'first' (ordinal)	Elohim is first in position, none before or after
'Besides Me no Elohim' (Isaiah 44:6)	No other divine persons exist
'One El' uses singular noun (Malachi 2:10)	Elohim is plural of majesty, not persons
'One Father, one El' (Malachi 2:10)	Singular Father, singular Creator
Cain — product of 'one flesh'	Echad produces singularity, not plurality

The Hebrew scriptures consistently present Yehovah as:

$$1 + 1 + 1 = \text{ONE}$$

- **Numerically ONE** (echad)
- **Positionally FIRST and LAST** (rishon/acharon)
- **Exclusively Elohim** ('besides Me there is no Elohim')
- **ONE Father, ONE Creator**

The concept of three co-equal, co-eternal persons within one Godhead does not emerge from the Hebrew text itself. The word echad in the Shema means precisely what it means everywhere else in Scripture: ONE.

Yeshua's Affirmation

As Yeshua himself affirmed when asked about the greatest commandment:

"The first of all the commandments is: 'Hear, O Israel, Yehovah our Elohim, Yehovah is ONE.'" — Mark 12:29

Mark 12:29 • מִרְקוֹס יֵבֶכֶט



וַיַּעַן יֵשׁוּעַ הָרֹאשׁוֹנָה לְכָל־הַמִּצְוֹת הִיא שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
אַחַד:

*Vayya'an Yeshua **harishonah** lekhol-hammitzvot hiShema Yisra'el
Yehovah Eloheinu Yehovah **echad**.*



And Yeshua answered, 'The **first** of all the commandments is: Hear, O Israel, Yehovah our Elohim, Yehovah is **one**.'



9. Monotheism: The Bedrock of Faith

Monotheism is the bedrock of both Judaism and Christianity. Before we can understand the nature of Elohim — whether He is one person or three, whether echad means absolute singularity or compound unity — we must first establish the foundational truth that sets the God of Scripture apart from every other conception of deity in human history.

$$1 + 1 + 1 = \text{ONE}$$

9.1 Yehovah Will Not Share His Shelf

The first fact we discover about Yehovah is this: **He will not be compared to other 'gods' and placed on the same shelf.** This is not merely a preference — it is fundamental to His very nature.

*"I am Yehovah, that is My name;
and My glory I will not give to another,
nor My praise to carved images."*

— **Isaiah 42:8**

Isaiah 42:8 • ישעיהו מב:ח

אֲנִי יְהוָה הוּא שְׁמִי וְכְבוֹדִי לֹא אֶחָד לֹא אֶתֶן וְתִהְיֶה לִּי לִפְסִילִים:

Ani Yehovah hu shemiukhvodi le'acher lo-etenutehillati lappesilim.

I am Yehovah, that is My name; and My glory I will not give to another, nor My praise to carved images.

Throughout Scripture, Yehovah consistently declares His absolute uniqueness:

- *"You shall have no other gods before Me"* — Exodus 20:3
- *"Before Me there was no El formed, nor shall there be after Me"* — Isaiah 43:10
- *"I am Yehovah, and there is no other; there is no Elohim besides Me"* — Isaiah 45:5
- *"To whom then will you liken Elohim? Or what likeness will you compare to Him?"* — Isaiah 40:18

9.2 The Outrage of Comparison

Yehovah cannot — and *will not* — be compared to natural substances. Whether it be a rock, an animal, a plant, or a tree — to

$$1 + 1 + 1 = \text{ONE}$$

fashion an image and call it 'god' is **outrageous and unacceptable** to Him.

*"To whom will you liken Me, and make Me equal
and compare Me, that we should be alike?"*

— **Isaiah 46:5**

Isaiah 46:5 • יִשְׁעִיהוּ מוֹהַ

לְמִי תִדְמִינִי וְתִשׁוּ וְתִמְשְׁלֻנִי וְנִדְמָה:

Lemi tedammyuni vetashvuvetamshiluni venidemeh.

To whom will you liken Me, and make Me equal and compare Me,
that we should be alike?

The prophet Isaiah mocks the absurdity of idolatry with devastating clarity:

"He cuts down cedars... He takes part of it and warms himself; yes, he kindles a fire and bakes bread; then he makes a god and worships it; he makes it a carved image and falls down before it. Half of it he burns in the fire... and the rest of it he makes into a god, his carved image. He falls down before it and worships it, prays to it and says, 'Deliver me, for you are my god!'" — Isaiah 44:14-17

The same piece of wood — half for cooking dinner, half for worship. This is the foolishness of comparing the Creator to created things. Yehovah stands utterly apart from all such conceptions.

9.3 The Revelation of the Name

Unlike the nameless, faceless idols of the nations, Yehovah has **revealed His name**. When Moses asked, 'What is Your name?' — Elohim answered:

אֶהְיֶה אֲשֶׁר אֶהְיֶה

$$1 + 1 + 1 = \text{ONE}$$

Ehyeh asher Ehyeh

"I AM WHO I AM"

— Exodus 3:14

שמות ג:יד-טו • Exodus 3:14-15

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי
יִשְׂרָאֵל אֲהִיָּה שְׁלַחֲנִי אֲלֵיכֶם: זֶה־שְּׁמִי לְעֹלָם וְהָ זִכְרִי לְדֹר דֹּר:

*Vayyomer Elohim el-Mosheh Ehyeh asher Ehyehvayyomer koh
tomar livnei Yisra'elEhyeh shelachani aleikhem.Zeh-shemi le'olam
vezeh zikhri ledor dor.*

And Elohim said to Moses, 'I AM WHO I AM.'And He said, 'Thus you shall say to the children of Israel:I AM has sent me to you.'This is My name forever,and this is My memorial to all generations.'

And then He declared:

*"This is My name forever,
and this is My memorial to all generations."*

— Exodus 3:15

יהוה (Yehovah) — this is His name. Not a title, not a description, but His *personal name*. And attached to this name are a multitude of attributes revealed throughout Scripture:

Compound Name	Revealed Attribute
Yehovah Yireh (יְהוָה יִרְאֶה)	Yehovah Will Provide
Yehovah Ropheka (יְהוָה רֹפֵא)	Yehovah Who Heals You
Yehovah Nissi (יְהוָה נֹסִי)	Yehovah My Banner
Yehovah Shalom (יְהוָה שְׁלוֹם)	Yehovah Is Peace
Yehovah Tsidkenu (יְהוָה צְדִקְנוּ)	Yehovah Our Righteousness
Yehovah Shammah (יְהוָה שָׁמָּה)	Yehovah Is There
Yehovah Ro'i (יְהוָה רֹעִי)	Yehovah My Shepherd

$$1 + 1 + 1 = \text{ONE}$$

Each name reveals another facet of who Yehovah is — not cold, distant, or abstract, but *intimately involved* with His people. He provides, heals, protects, gives peace, establishes righteousness, is present, and shepherds.

9.4 Yeshua: The Revelation of the Name

Yeshua is the ultimate revelation of Yehovah's name. When Elohim chose to step into our world, He did not send a messenger, an angel, or a prophet. The Word became flesh and dwelt among us.

John 17:6 (Yeshua's prayer) יוֹחָנָן י:ו



(Greek:)

Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.

(Hebrew:)

הוֹדַעְתִּי אֶת־שִׁמְךָ לְאֲנָשִׁים אֲשֶׁר נָתַתָּ לִּי מִן־הָעוֹלָם:

Hoda'ti et-shimkha la'anashimasher natatta li min-ha'olam.



I have manifested Your name to the menwhom You have given Me out of the world.



How did Yeshua manifest the Father's name? By demonstrating in flesh and blood every attribute connected to that name:

- **Yehovah Yireh** — Yeshua fed the 5,000 (*Provider*)
- **Yehovah Ropheka** — Yeshua healed the sick, blind, lame, and leprous (*Healer*)
- **Yehovah Shalom** — Yeshua said, 'Peace I leave with you' (*Peace-giver*)
- **Yehovah Tsidkenu** — Yeshua became our righteousness (*Righteousness*)

$$1 + 1 + 1 = \text{ONE}$$

- **Yehovah Ro'i** — Yeshua declared, 'I am the Good Shepherd' (*Shepherd*)

9.5 The Revelation of the Father

But Yeshua's greatest revelation was this: **Yehovah is a relational Elohim**. He revealed that the Almighty Creator of the universe desires to be known as **Father**.

אָבא (Abba)

Father

In the Hebrew Scriptures, Yehovah is called 'Father' only *fifteen times*. But in the Gospels, Yeshua refers to Elohim as 'Father' over **one hundred and seventy times**. This was revolutionary!

John 14:9 • יוֹחָנָן יִדְּט



(Greek:)

ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα.

(Hebrew:)

הַרְאָה אֶתִּי רֹאֵה אֶת־הָאֵב:

Haro'eh oti ra'ah et-ha'Av.



He who has seen Me has seen the Father.



Yeshua did not reveal a distant, unapproachable deity. He revealed a Father who:

- **Knows** what we need before we ask (Matthew 6:8)
- **Gives** good gifts to His children (Matthew 7:11)
- **Runs** to embrace the returning prodigal (Luke 15:20)
- **Disciplines** those He loves (Hebrews 12:6)
- **Draws** people to Himself (John 6:44)

$$1 + 1 + 1 = \text{ONE}$$

This is the God of Scripture: Not a stone idol on a shelf. Not a philosophical abstraction. Not an impersonal force. But YEHOVAH — the One who reveals His name, demonstrates His attributes, and invites us into relationship as FATHER.

And Yeshua taught us to pray:

אֲבִינוּ שְׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ

Avinu shebashamayim, yitqadesh shemekha

"Our Father in heaven, hallowed be Your name."

10. Humble Faith Before the Mystery

We do not need to pretend we have 'nailed it' and now fully understand who our Elohim is. As finite creatures attempting to comprehend the Infinite, we must hold our theological formulations with humility. However, there are solid truths we can rest upon.

10.1 What We Can Affirm

12. **Elohim is greater than we can imagine.** He is not merely someone 'up there with a long white beard seated on a majestic throne.' He is more than that. Much more.
13. **The Father, Son, and Ruach are distinct.** They have different roles yet work in perfect harmony — unity in diversity. This is how all creation continues to exist without splattering into a zillion pieces.
14. **Yeshua reveals Elohim to us.** By becoming a man, He was able to relate in a practical manner who Elohim is — bridging the infinite gap between Creator and creature.
15. **Our understanding is partial, but sufficient.** We know enough to trust Him, obey Him, and worship Him — even if we cannot comprehend Him fully.

10.2 The Pi Analogy

Consider Pi (π) =

3.14159265358979323846264338327950288419716939937510...

We use Pi every day in engineering, physics, and construction. Yet we have calculated it to trillions of digits and still do not know where it ends. It is *irrational* — it cannot be expressed as a simple fraction. Yet it is *real* and *essential* to understanding the universe.

$$1 + 1 + 1 = \text{ONE}$$

If such a mathematical formula is beyond our full human understanding — how can we put our heads around the concept of understanding Elohim? We are given sufficient hints, but we cannot pretend to know it fully.

10.3 The Carbon Atom Analogy

The carbon atom consists of protons, neutrons, and electrons. These subatomic particles give the carbon atom its distinct character. Remove a proton, an electron, or a neutron — and it is no longer carbon. The carbon is like 'Yehovah'; the proton like the 'Father'; the electron like the 'Son'; and the neutron like the 'Ruach' (not in any particular order).

Creation itself reflects this pattern: Man consists of body, soul, and spirit. The Earth exists as solid, liquid, and gas. Time unfolds as past, present, and future. Space extends in length, width, and height.

But all these illustrations have limitations in understanding supernatural matters. We are comparing the finite to the Infinite, the created to the Uncreated, the natural to the Supernatural.

10.4 Supernatural Mathematics

In the natural realm, $1 + 1 + 1 = 3$. But Elohim operates in the supernatural realm where the rules are different. When it comes to the nature of Yehovah:

$$1 + 1 + 1 = 1$$

This is not confusion — it is mystery. It is not contradiction — it is transcendence. The 'one' in natural phenomena is different from 'one' in supernatural reality.

10.5 The Posture of Wisdom

It is not taking a stand with Trinitarians or anti-Trinitarians, Nicaean or Constantinople positions that will ever be the final answer. As human beings we cannot pretend to know it fully. However, that does not mean we shove this under the carpet and pretend it does not exist. We still need to have some measure of assurance of who this Elohim is in terms of how we relate to Him.

$$1 + 1 + 1 = \text{ONE}$$

This is precisely the reason Yeshua came and stepped into our world.

10.6 Scripture's Witness to the Mystery

On Elohim's Transcendence:

Isaiah 55:8-9 • ישעיהו נה:ח-ט



כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם יהוה: כי גבהו
שמים מארץ כן גבהו דרכי מדרכיכם ומחשבתי ממחשבותיכם:

*Ki lo machshevotai machshevoteikhemvelo darkheikhem derakhai
ne'um Yehovah.Ki-gavhu shamayim me'aretsken gavhu derakhai
midarkheikhemumachshevotai mimachshevoteikhem.*



'For My thoughts are not your thoughts,neither are your ways My ways,' declares Yehovah.'For as the heavens are higher than the earth,so are My ways higher than your waysand My thoughts than your thoughts.'



On Yeshua Revealing the Father:

John 1:18 • יוחנן א:יח



(Greek:)

*Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον
τοῦ πατρὸς ἐκείνου ἐξηγήσατο.*

(Hebrew:)

את־האלהים לא־ראָה אישׁ מעולם הבן היחיד אשר בְּחִיק האב הוא
הודיע:

*Et-haElohim lo-ra'ah ish me'olamhabben hayyachid asher becheiq
ha'Avhu hodia.*

$$1 + 1 + 1 = \text{ONE}$$

No one has seen Elohim at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

On the Depths of Elohim's Wisdom:

Romans 11:33-34 • רומים יא:לג-לד

(Greek:)

Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

(Hebrew:)

מה עמקו עֲשֶׂר חִכְמַת אֱלֹהִים וְדַעְתּוֹ מִשְׁפָּטָיו לֹא יִחְקְרוּ וְדַרְכָּיו לֹא יִמְצְאוּ: כִּי מִי יָדַע אֶת־רוּחַ יְהוָה וּמִי הִיא יוֹעֲצוֹ:

Mah amqu osher chokhmat Elohim veda'tomishpatav lo yechageru udrakhav lo yimmatze'u. Ki mi yada et-ruach Yehovahumi hayah yo'atzo.

Oh, the depth of the riches both of the wisdom and knowledge of Elohim! How unsearchable are His judgments and His ways past finding out! For who has known the mind of Yehovah? Or who has become His counselor?

On the Secret Things:

Deuteronomy 29:29 • דְּבָרִים כט:כט

$$1 + 1 + 1 = \text{ONE}$$

הנסתרת ליהוה אלהינו והנגלת לנו ולבנינו עד־עולם לעשות את־כל
דברי התורה הזאת:

*Hannistarot laYehovah Eloheinuvehannig'lot lanu ulevanenu ad-
olaml'a'sot et-kol-divrei haTorah hazot.*

The secret things belong to Yehovah our Elohim, but those things
which are revealed belong to us and to our children forever, that we
may do all the words of this Torah.



10.7 Final Summary

We Affirm	We Acknowledge
Yehovah is ONE	We cannot fully define 'one'
Father, Son, Ruach are revealed	Their relationship is mystery
Yeshua reveals the Father	He does not exhaust the revelation
Scripture is true	Our understanding is partial
Elohim is greater than our theology	Humility is the only appropriate response

He is certainly bigger than our imagination and understanding. He is not $1+1+1=3$. He is $1+1+1=1$. Can we pretend we know it all or understand it all? It would be foolishness to make such a claim. So ALL of us have to be humble and realise the extent of our understanding on one hand and on the other hand — believe in the Scriptures which give us an inkling of who Elohim truly is.

שמע ישראל יהוה אלהינו יהוה אחד

Hear, O Israel: Yehovah our Elohim, Yehovah is ONE.

Epilogue: A Word of Caution

For the brightest amongst us, a word of caution:

*"With one fool's head I came to woo,
But I go away with two."*

$$1 + 1 + 1 = \text{ONE}$$

— William Shakespeare, *The Merchant of Venice*

The Application

Those who approach the mystery of Elohim with intellectual arrogance — thinking they can fully define, systematize, and comprehend the Infinite — often leave more confused than when they began. The fool's head they brought with them multiplies.

The nature of Yehovah is not a puzzle to be solved, but a Person to be known. Not a theorem to be proven, but a relationship to be entered. Not a doctrine to be mastered, but a mystery to be worshipped.

The wisest approach is not to come with answers, but with wonder. Not with certainty, but with humility. Not demanding to understand, but willing to trust.

Let us therefore hold what Scripture reveals with reverence, acknowledge what remains hidden with humility, and approach our Elohim with the awe that befits creatures standing before their Creator.

For as it is written:

Proverbs 9:10 • מִשְׁלֵי ט"י



יִרְאַת יְהוָה רֵאשִׁית חִכְמָה וְדַעַת קְדוֹשִׁים בִּינָה:

Yir'at Yehovah reishit chokhmahveda'at qedoshim binah.



The fear of Yehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding.



A NOTE TO THE READER

On the Importance of the Appendixes

$$1 + 1 + 1 = \text{ONE}$$



Throughout this study, we have examined the Hebrew word **ECHAD** (אֶחָד) and its profound implications for understanding the nature of Elohim. We have seen that *echad* does not merely mean a solitary "one," but rather a **compound unity**—a oneness composed of distinct yet inseparable parts.

But knowledge alone is not enough.

The Scriptures tell us that eternal life is not merely believing *about* Elohim, but *knowing* Him:

*"And this is eternal life, that they may know You,
the only true Elohim, and Yeshua the Messiah
whom You have sent."*

— John 17:3

The Hebrew word for "know" here is **yada** (יָדָע)—the same word used for the most intimate relationship between husband and wife. It speaks not of intellectual assent but of **deep, personal, experiential relationship**.

Why the Names Matter



In Hebrew thought, a **name** is far more than a label—it reveals *character, nature, and essence*. When Yehovah reveals His names to us, He is inviting us into intimate knowledge of who He is. Each name is a doorway into deeper relationship.

This is why we have included four comprehensive appendixes at the end of this book:

APPENDIX A: The Names of Yehovah

APPENDIX B: The Names of Elohim as Father

APPENDIX C: The Names of Yeshua

APPENDIX D: The Names of the Ruach

$$1 + 1 + 1 = \text{ONE}$$

These are not mere reference lists. They are **devotional tools** designed to help you move from theological understanding to personal encounter—from knowing *about* the ONE to knowing *the ONE* Himself.

How These Appendixes Illuminate ECHAD



As you study these names, something remarkable will happen. You will discover that:

The Father, the Son, and the Spirit share the same divine attributes—yet express them in distinct ways. Yehovah is called "Healer" (*Yehovah Rophe*), and Yeshua healed the sick. The Father is called "Comforter," and the Spirit is called *Parakletos* (Comforter). They are ONE in character, ONE in purpose, ONE in essence.

Each Person of the Godhead glorifies the Others. The Father glorifies the Son. The Son glorifies the Father. The Spirit glorifies the Son and proceeds from the Father. This mutual glorification reveals a perfect unity of love—three Persons so united in purpose and devotion that they function as ONE.

The names reveal relationship, not mere function. "Father" implies "Son." The Spirit is called "the Spirit of the Father" and "the Spirit of Messiah." These relational names demonstrate that within the ONE Elohim, there exists eternal, loving relationship.

What is true of ONE is true of ALL. When you call upon Yehovah as your Shepherd, you are also calling upon Yeshua, the Good Shepherd. When you receive comfort from the Father, you receive it through the Comforting Spirit. **1 + 1 + 1 = ONE.**

How to Use These Names Personally



Each entry in these appendixes includes:

- **The Hebrew or Greek name** with its original script

$$1 + 1 + 1 = \text{ONE}$$

- **The meaning** of the name
- **Scripture references** where this name appears
- **A brief explanation** of what the name reveals
- **A prayer** addressing Elohim by this name
- **A reflection question** for personal application

We encourage you to:

1. **Study one name each day** as a devotional practice
2. **Pray the prayer aloud**, making it personal
3. **Journal your answers** to the reflection questions
4. **Call upon Elohim by these names** in your daily life
5. **Look for connections** between the names across all four appendixes

The Goal: Knowing the ONE



When you have worked through these appendixes, you will have meditated on over **200 names and titles** of our triune Elohim. More importantly, you will have encountered Him personally through each name.

You will understand *echad* not merely as a doctrine to be believed, but as a **reality to be experienced**. You will know what it means that:

The Father, the Son, and the Holy Spirit are not three gods. They are **ONE**—*echad*—united in essence, in purpose, in love, and in their desire to be known by you.

As you call upon each name, you are not calling upon three separate deities. You are calling upon the ONE true Elohim who has revealed Himself as Father, Son, and Spirit—**three Persons, one Elohim, eternally ONE**.



$$1 + 1 + 1 = \text{ONE}$$

May your study of these names draw you into deeper intimacy with the ONE who loved you before the foundation of the world—the Father who chose you, the Son who redeemed you, and the Spirit who seals you.

APPENDIX A: THE NAMES OF YEHOVAH



*50 Names, Titles, and Attributes
with Scriptures, Prayers, and Reflections*

*"This is My name forever, and this
is My memorial to all generations."*

— Yehovah, Exodus 3:15

1 Yehovah Yireh (יְהוָה יִרְעָה)

Yehovah Will Provide

Genesis 22:14

Abraham on Mount Moriah after Elohim provided the ram in place of Isaac.

Prayer:

"Yehovah Yireh, thank You that You see my needs before I even ask. Teach me to trust Your provision even when I cannot see the way forward."

Where in my life do I need to trust that Yehovah will provide, even when it seems impossible?



2 Yehovah Rapha (יְהוָה רֹפֵא)

Yehovah Who Heals

Exodus 15:26

After making the bitter waters sweet at Marah. Yehovah is the healer of body, soul, and spirit.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Yehovah Rapha, heal the broken places in my body, mind, and spirit. Where medicine cannot reach, Your healing hand can."

| What area of my life — physical, emotional, or spiritual — most needs the Healer's touch today?



3 Yehovah Nissi (יְהוָה נִסִּי)

Yehovah is My Banner

Exodus 17:15

Moses built an altar after victory over the Amalekites.

Prayer:

"Yehovah Nissi, be my banner in every battle. When I am weak, raise Your standard over me and fight on my behalf."

| In what battle do I need to remember that Yehovah Himself is my banner and victory?



4 Yehovah M'Kaddesh (יְהוָה מְקַדְּשֶׁכֶּם)

Yehovah Who Sanctifies You

Leviticus 20:8; Ezekiel 20:12

Connected to the Sabbath and holiness laws. Yehovah alone makes us holy.

Prayer:

"Yehovah M'Kaddesh, set me apart for Your purposes. Do the work of holiness in me that I cannot do for myself."

| Am I trying to make myself holy through effort, or allowing Yehovah to sanctify me through surrender?



5 Yehovah Shalom (יְהוָה שְׁלוֹם)

Yehovah is Peace

Judges 6:24

Gideon's altar after encountering the Angel of Yehovah.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Yehovah Shalom, speak peace to my anxious heart. Let Your shalom guard my mind when chaos surrounds me."

Where am I seeking peace from sources other than Yehovah Shalom Himself?



6 Yehovah Tsidkenu (יְהוָה צְדִקְנוּ)

Yehovah Our Righteousness

Jeremiah 23:6; 33:16

A Messianic prophecy of the righteous Branch.

Prayer:

"Yehovah Tsidkenu, I cannot make myself righteous. Be my righteousness and clothe me in Your perfection."

Do I still try to earn righteousness through performance, or do I rest in Yehovah as my righteousness?



7 Yehovah Rohi (יְהוָה רֹעִי)

Yehovah is My Shepherd

Psalms 23:1

David's psalm of complete trust.

Prayer:

"Yehovah Rohi, lead me beside still waters and restore my soul. Help me hear Your voice above all others."

Am I following my Shepherd closely, or have I wandered to graze in dangerous places?



8 Yehovah Shammah (יְהוָה שָׁמָּה)

Yehovah is There

Ezekiel 48:35

The name of the restored Jerusalem in Ezekiel's vision.

Prayer:

"Yehovah Shammah, thank You that wherever I go, You are there. May Your presence be the treasure I seek above all else."

$$1 + 1 + 1 = \text{ONE}$$

*Do I live aware of Yehovah's constant presence, or do I forget
He is always there?*



9 Yehovah Tsevaot (יְהוָה צְבָאוֹת)

Yehovah of Hosts

1 Samuel 1:3; Isaiah 1:9

Appears 285 times. Yehovah as the warrior King commanding heaven's armies.

Prayer:

*"Yehovah Tsevaot, Commander of heaven's armies, fight for me
against spiritual enemies I cannot see."*

*Do I remember that Yehovah of Hosts has limitless power and
resources at His command?*



10 Yehovah Elohim (יְהוָה אֱלֹהִים)

Yehovah God

Genesis 2:4-25

The personal covenant name combined with the majestic Creator name.

Prayer:

*"Yehovah Elohim, You are both the Almighty Creator and the
One who walks with me."*

*Do I hold both the greatness and the nearness of Yehovah in
proper balance?*



11 Yehovah Elyon (יְהוָה עֶלְיוֹן)

Yehovah Most High

Genesis 14:22; Psalm 7:17

Abraham swore by this name. Yehovah is exalted above all powers.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Yehovah Elyon, You are above every name, power, and authority. Lift my eyes to see You enthroned above my circumstances."

What have I elevated above Yehovah Most High in my priorities or fears?



12 Yehovah El Olam (יהוה אל עולם)

Yehovah Everlasting God

Genesis 21:33

Abraham planted a tree and called on this name. Yehovah is the Eternal One.

Prayer:

"Yehovah El Olam, Everlasting One, anchor my fleeting life in Your eternal purposes."

How does knowing Yehovah is everlasting change how I view my temporary troubles?



13 Yehovah El Emeth (יהוה אל אמת)

Yehovah God of Truth

Psalms 31:5

Into Your hand I commit my spirit; You have redeemed me, O Yehovah, God of truth.

Prayer:

"Yehovah El Emeth, in a world of lies and deception, anchor me in Your truth."

What lies have I believed that contradict the truth of Yehovah?



14 Yehovah Ori (יהוה אורי)

Yehovah is My Light

Psalms 27:1

Yehovah is my light and my salvation; whom shall I fear?

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Yehovah Ori, shine into my darkness. Illuminate my path and expose what hides in shadows."

Where do I walk in darkness instead of bringing my life into His light?



15 Yehovah Uzzi (יְהוָה עֲזִי)

Yehovah My Strength

Psalm 28:7; Exodus 15:2

Yehovah is my strength and my shield.

Prayer:

"Yehovah Uzzi, be my strength when I am weak. Let Your power be made perfect in my inadequacy."

Do I rely on my own strength, or do I draw daily from Yehovah my Strength?



16 Yehovah Magen (יְהוָה מִגֶּן)

Yehovah My Shield

Genesis 15:1; Psalm 3:3

Do not fear, Abram, I am your shield.

Prayer:

"Yehovah Magen, be my shield against every attack — seen and unseen, physical and spiritual."

What am I afraid of that I need to bring under the protection of my Shield?



17 Yehovah Tzuri (יְהוָה צוּרִי)

Yehovah My Rock

Psalm 18:2; 19:14

Yehovah is my rock and my fortress.

Prayer:

"Yehovah Tzuri, be the solid ground beneath my feet when everything else shifts."

$$1 + 1 + 1 = \text{ONE}$$

| *What have I been building on that is not the Rock?*



18 Yehovah Machsi (יְהוָה מַחֲסִי)

Yehovah My Refuge

Psalm 91:9; 142:5

Because you have made Yehovah your refuge.

Prayer:

"Yehovah Machsi, be my refuge when I am overwhelmed. Hide me under the shadow of Your wings."

| *Where do I run when trouble comes — to Yehovah or to lesser refuges?*



19 Yehovah Metsudhathi (יְהוָה מְצוּדָתִי)

Yehovah My Fortress

2 Samuel 22:2; Psalm 18:2

David's song of deliverance.

Prayer:

"Yehovah Metsudhathi, surround me with walls of protection. Let no enemy breach Your defence."

| *Am I dwelling in the fortress of Yehovah or exposing myself to unnecessary danger?*



20 Yehovah Channun (יְהוָה חַנּוּן)

Yehovah is Gracious

Exodus 34:6; Joel 2:13

Yehovah, Yehovah, compassionate and gracious.

Prayer:

"Yehovah Channun, thank You for grace I don't deserve. Help me extend the same grace to others."

| *Do I live as someone who has received abundant grace?*



$$1 + 1 + 1 = \text{ONE}$$

21 Yehovah Rachum (יְהוָה רַחוּם)

Yehovah is Compassionate

Exodus 34:6; Deuteronomy 4:31

From the Hebrew word for 'womb' — deep, motherly compassion.

Prayer:

"Yehovah Rachum, let Your compassion embrace my brokenness. Teach me to show compassion to the hurting."

How can I reflect Yehovah's compassion to someone who is suffering today?



22 Yehovah Tzaddik (יְהוָה צַדִּיק)

Yehovah is Righteous

Exodus 9:27; Psalm 129:4

Yehovah is righteous in all His ways.

Prayer:

"Yehovah Tzaddik, help me trust Your righteousness even when I don't understand Your ways."

Do I question Yehovah's righteousness when things don't go my way?



23 Yehovah Qanna (יְהוָה קַנָּא)

Yehovah is Jealous

Exodus 20:5; 34:14

For Yehovah, whose name is Jealous, is a jealous God.

Prayer:

"Yehovah Qanna, purify my heart from every idol. Let Your holy jealousy burn away my divided loyalties."

What rivals for my affection does Yehovah's jealous love want to remove?



24 Yehovah Emet (יְהוָה אֱמֶת)

$$1 + 1 + 1 = \text{ONE}$$

Yehovah is Truth

Jeremiah 10:10

But Yehovah is the true God.

Prayer:

"Yehovah Emet, root out every false belief in me. Establish Your truth as the foundation of my life."

What cultural lies have I absorbed that contradict Yehovah's truth?



25 Yehovah Goeli (יְהוָה גֹּאֲלִי)

Yehovah My Redeemer

Psalms 19:14; Isaiah 47:4

The kinsman-redeemer who buys back what was lost.

Prayer:

"Yehovah Goeli, thank You for redeeming me from sin, death, and bondage."

What do I need Yehovah to redeem that I have given up hope on?



26 Yehovah Bore (יְהוָה בּוֹרֵא)

Yehovah Creator

Isaiah 40:28

The everlasting God, Yehovah, the Creator of the ends of the earth.

Prayer:

"Yehovah Bore, You created all things and hold them together. Create something new in me today."

Do I trust the Creator to re-create and renew what is broken in my life?



27 Yehovah Elohe Yisrael (יְהוָה אֱלֹהֵי יִשְׂרָאֵל)

Yehovah God of Israel

$$1 + 1 + 1 = \text{ONE}$$

Exodus 5:1; Joshua 7:13

The covenant God who chose Israel and remains faithful.

Prayer:

"Yehovah Elohe Yisrael, thank You for Your faithfulness to Your people throughout history."

| How does Yehovah's faithfulness to Israel strengthen my confidence in His promises to me?



28 Yehovah Elohe Avraham (יהוה אֱלֹהֵי אַבְרָהָם)

Yehovah God of Abraham

Genesis 24:12,27

The personal God who called Abraham and entered into covenant with him.

Prayer:

"Yehovah Elohe Avraham, You are the God who calls individuals by name. Thank You for calling me."

| Do I know Yehovah as a personal God, the way Abraham did?



29 Yehovah Eloheinu (יהוה אֱלֹהֵינוּ)

Yehovah Our God

Deuteronomy 6:4

The Shema — Hear, O Israel: Yehovah our God, Yehovah is ONE.

Prayer:

"Yehovah Eloheinu, You are OUR God — mine and my community's. Unite us in devotion to You alone."

| Do I understand that my relationship with Yehovah is both personal AND communal?



30 Yehovah Elohe HaShamayim (יהוה אֱלֹהֵי הַשָּׁמַיִם)

Yehovah God of Heaven

Genesis 24:3; Ezra 1:2

$$1 + 1 + 1 = \text{ONE}$$

The God who rules from heaven over all creation.

Prayer:

"Yehovah Elohe HaShamayim, Your throne is in heaven, yet You hear my prayers."

How should knowing Yehovah rules from heaven affect my earthly concerns?



31 Yehovah Makkeh (יהוה מכה)

Yehovah Who Strikes

Exodus 12:12; Ezekiel 7:9

Divine judgment against evil. Yehovah acts against wickedness.

Prayer:

"Yehovah Makkeh, strike down the sin in my life. Let Your judgment purify what Your mercy has saved."

Do I take Yehovah's holiness and judgment as seriously as I take His love?



32 Yehovah Hoshia (יהוה הושיעה)

Yehovah Saves / Hosanna

Psalms 118:25

Save us, we pray, O Yehovah! The cry of Hosanna.

Prayer:

"Yehovah Hoshia, save me! I cannot save myself. Hosanna — come quickly to my rescue."

Where am I trying to save myself instead of crying out to the One who saves?



33 Yehovah Maon (יהוה מעון)

Yehovah Our Dwelling Place

Psalms 90:1; 91:9

Lord, You have been our dwelling place throughout all generations.

$$1 + 1 + 1 = \text{ONE}$$

Prayer:

"Yehovah Maon, be my true home. Let me dwell in Your presence rather than just visit occasionally."

Am I merely visiting Yehovah, or have I made Him my permanent dwelling?



34 Yehovah Misgabi (יהוה משגבִי)

Yehovah My High Tower

Psalm 59:9,16; 62:2

A high tower is inaccessible to enemies — a place of safety above the battle.

Prayer:

"Yehovah Misgabi, lift me above my circumstances to see from Your perspective."

What troubles would look different if I viewed them from Yehovah's high tower?



35 Yehovah Adonai (יהוה אֲדֹנָי)

Yehovah Lord/Master

Genesis 15:2; Deuteronomy 3:24

Combining the covenant name with the title of authority.

Prayer:

"Yehovah Adonai, You are both my covenant God and my Master. I submit to Your lordship."

Are there areas where I call Yehovah 'Lord' but do not obey Him as Master?



36 Yehovah Echad (יהוה אֶחָד)

Yehovah is One

Deuteronomy 6:4

The Shema — the foundational declaration of monotheism.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Yehovah Echad, You alone are God. Remove every idol from my heart and let me worship You only."

| Is Yehovah truly the ONE God of my life, or do I divide my worship among many things?



37 Yehovah Melech (יהוה מלך)

Yehovah is King

Psalm 10:16; 29:10; 146:10

Yehovah is King forever and ever. His reign is eternal.

Prayer:

"Yehovah Melech, reign over my heart as You reign over the universe."

| Where have I set up my own kingdom instead of submitting to Yehovah my King?



38 Ruach Yehovah (רוח יהוה)

Spirit of Yehovah

Judges 3:10; 1 Samuel 16:13

The Spirit of Yehovah empowered judges, kings, and prophets.

Prayer:

"Ruach Yehovah, fill me afresh with Your presence and power."

| Am I living in the fullness of the Spirit, or have I grieved or quenched Him?



39 Yah (יה)

Poetic Form of Yehovah

Exodus 15:2; Psalm 68:4

The intimate, poetic form used in worship. Hallelu-Yah means 'Praise Yah!'

Prayer:

"Yah, let my whole life be a Halleluyah — a continuous praise to Your name."

$$1 + 1 + 1 = \text{ONE}$$

| *Is praise to Yah the natural overflow of my heart?*



40 Halleluyah (הללויה)

Praise Yah!

Psalms 146-150

The imperative call to praise Yehovah. Not a suggestion but a command.

Prayer:

"Halleluyah! I choose to praise You, Yah, regardless of my circumstances."

| *What is hindering my praise today, and will I choose to praise anyway?*



41 El Shaddai (אל שדי)

God Almighty

Genesis 17:1; 28:3

I am El Shaddai — God Almighty. The name revealed to the patriarchs.

Prayer:

"El Shaddai, You are more than enough. When I feel insufficient, remind me that You are all-sufficient."

| *Where do I feel inadequate that El Shaddai wants to be my sufficiency?*



42 El Elyon (אל עליון)

God Most High

Genesis 14:18-22; Psalm 78:35

Melchizedek was priest of El Elyon. Supreme over all powers.

Prayer:

"El Elyon, You are above every name and power. Lift my perspective above earthly limitations."

$$1 + 1 + 1 = \text{ONE}$$

What do I fear that seems big but is actually small compared to El Elyon?



43 El Roi (אל ראי)

God Who Sees

Genesis 16:13

Hagar named Yehovah 'El Roi' — You are the God who sees me.

Prayer:

"El Roi, thank You that You see me even when I feel invisible and forgotten."

Do I live as if El Roi sees everything — my hidden struggles and my secret victories?



44 El Gibbor (אל גבור)

Mighty God

Isaiah 9:6; 10:21

A Messianic title — Wonderful Counselor, Mighty God.

Prayer:

"El Gibbor, Mighty God, display Your power in my weakness."

Have I limited what El Gibbor can do by my small expectations?



45 El Olam (אל עולם)

Everlasting God

Genesis 21:33; Isaiah 40:28

The Everlasting God does not faint or grow weary.

Prayer:

"El Olam, You are the same yesterday, today, and forever. Anchor my temporary life in Your eternal purposes."

How does the eternal perspective of El Olam change how I view today's troubles?



$$1 + 1 + 1 = \text{ONE}$$

46 El Emet (אֱלֹהֵי אֱמֶת)

God of Truth

Psalm 31:5

Into Your hand I commit my spirit; You have redeemed me, O Yehovah, God of truth.

Prayer:

"El Emet, establish my heart on Your truth. Let no lie find a home in my thinking."

What truth from El Emet do I need to believe more deeply today?



47 El Kanna (אֱלֹהֵי קִנְיָא)

Jealous God

Exodus 20:5; Deuteronomy 4:24

For Yehovah your God is a consuming fire, a jealous God.

Prayer:

"El Kanna, burn away my idols with Your holy jealousy. I want to be wholly Yours."

What kindled the jealousy of El Kanna? What rivals for my devotion must go?



48 El Rachum (אֱלֹהֵי רַחוּם)

Compassionate God

Deuteronomy 4:31

For Yehovah your God is a compassionate God.

Prayer:

"El Rachum, pour out Your compassion on my brokenness."

How can I show the compassion of El Rachum to someone hurting today?



49 El Channun (אֱלֹהֵי חַנּוּן)

$$1 + 1 + 1 = \text{ONE}$$

Gracious God

Exodus 34:6; Nehemiah 9:31

Yehovah, Yehovah, a God merciful and gracious.

Prayer:

"El Channun, I come to You not because I deserve it, but because You are gracious."

Am I extending the grace of El Channun to those who don't deserve it?



50 El Chai (אל חי)

The Living God

Joshua 3:10; Psalm 42:2

My soul thirsts for Elohim, for the living God.

Prayer:

"El Chai, the Living God, breathe Your life into me. Let me know You as alive and present."

Do I relate to El Chai as a living Person, or have I reduced Him to a concept?



*"This is My name forever,
and this is My memorial to all generations."*

— Exodus 3:15

APPENDIX B: THE NAMES OF THE ELOHIM AS FATHER

אב



Abba • Avinu • Our Heavenly Father

40 Names and Titles from the Scriptures

$$1 + 1 + 1 = \text{ONE}$$

with Prayers and Reflections

*"As a father has compassion on his children, so
Yehovah has compassion on those who fear Him."*

— Psalm 103:13

*"Because you are sons, Elohim has sent forth the
Spirit of His Son into our hearts, crying, Abba!
Father!"*

— Galatians 4:6

— OLD TESTAMENT —

Names of the Father in the Hebrew Scriptures



1 Avi Yetomim (אָבִי יְתוּמִים)

Father of the Fatherless

Psalm 68:5

Yehovah reveals Himself as the defender and protector of those without earthly fathers. He fills the void left by absent or deceased fathers, providing love, guidance, and protection to the orphan.

Prayer:

*"Avi Yetomim, thank You for being the Father to those who
have no father. Fill every empty place in my heart where earthly
fathers have failed. Let me know Your perfect fatherly love."*

*Have I allowed my Heavenly Father to heal the wounds left by
earthly father figures?*



2 Avi 'Ad (אָבִי עַד)

Everlasting Father

Isaiah 9:6

The Messiah is called Everlasting Father—not because He is the Father, but because He reveals the Father's eternal, unchanging nature. His fatherly care never ends.

$$1 + 1 + 1 = \text{ONE}$$

Prayer:

"Avi 'Ad, You are the Father whose love never fades, whose patience never runs out, whose commitment never wavers. Help me rest in Your everlasting arms."

Do I trust that my Father's love for me is truly everlasting and unconditional?



3 Avinu Yotzreinu (אָבִינוּ יוֹצְרֵנוּ)

Our Father, the Potter

Isaiah 64:8

As clay in the potter's hands, we are being shaped by our Father. He molds us with purpose, patience, and skill—forming us into vessels of honor for His glory.

Prayer:

"Avinu Yotzreinu, I surrender to Your shaping hands. Mold me, form me, make me into whatever vessel You desire. I trust Your design for my life."

Am I resisting the Potter's hands, or am I yielding to His shaping work in my life?



4 Avinu Go'aleinu (אָבִינוּ גּוֹאֲלֵנוּ)

Our Father, Our Redeemer

Isaiah 63:16

Our Father is also our Kinsman-Redeemer—the One who pays the price to buy us back from slavery. He redeems us not as a distant judge but as a loving Father.

Prayer:

"Avinu Go'aleinu, You have redeemed me at great cost. Help me live as one who has been bought with a price, honoring You with my whole life."

Do I live like a redeemed child of my Father, or do I still act like a slave?

$$1 + 1 + 1 = \text{ONE}$$



5 Av le-Yisrael (אב לישראל)

Father to Israel

Jeremiah 31:9

Yehovah declares Himself Father to the entire nation of Israel, with Ephraim as His firstborn. His fatherhood extends to His covenant people as a whole.

Prayer:

"Av le-Yisrael, thank You for grafting me into Your family. Help me understand what it means to be part of Your covenant people and to share in Israel's inheritance."

How does being part of Yehovah's family change the way I see myself and others?



6 Elohei Yisrael Avinu (אלהי ישראל אבינו)

God of Israel, Our Father

1 Chronicles 29:10

David blessed Yehovah as both the God of Israel and their Father—the covenant-keeping God who relates to His people with fatherly affection.

Prayer:

"Elohei Yisrael Avinu, You are both mighty God and tender Father. Help me hold both truths together—Your awesome power and Your intimate love."

Do I approach Yehovah as the mighty God He is while also experiencing His fatherly tenderness?



7 Av Echad (אב אחד)

One Father Who Created Us

Malachi 2:10

$$1 + 1 + 1 = \text{ONE}$$

We all have one Father who created us. This truth should unite us as brothers and sisters, ending division and treachery among Jehovah's people.

Prayer:

"Av Echad, help me see every believer as my brother or sister, sharing the same Father. Break down the walls that divide us and make us truly one family."

How do I treat my brothers and sisters in the faith? Do I honor our shared Father?



8 Avikha Qonecha (אבִּיךָ קֹנֵחָה)

Your Father Who Bought You

Deuteronomy 32:6

Moses reminds Israel that Jehovah is the Father who acquired them—He bought them, made them, and established them as His own possession.

Prayer:

"Avikha Qonecha, You have purchased me and made me Your own. I belong to You completely. Help me live as one who has been bought with a price."

Do I live as though I belong to my Father, or do I still try to be my own master?



9 Av Nosei Beno (אב נֹשֵׂא בְנוֹ)

Father Who Carries His Son

Deuteronomy 1:31

Throughout the wilderness, Jehovah carried Israel as a father carries his son. When we cannot walk, He carries us. When we stumble, He lifts us.

Prayer:

"Father, carry me through my wilderness seasons. When I am too weak to walk, lift me in Your arms. When I stumble, catch me and set me on my feet again."

$$1 + 1 + 1 = \text{ONE}$$

Am I trying to carry myself through difficulties, or am I letting my Father carry me?



10 Av Merachem (אב מרחם)

Compassionate Father

Psalm 103:13

As a father has compassion on his children, so Yehovah has compassion on those who fear Him. He knows our frame and remembers we are dust.

Prayer:

"Av Merachem, thank You for Your compassion that never fails. You understand my weaknesses and love me still. Help me extend this same compassion to others."

Do I receive my Father's compassion, or do I hide my weaknesses from Him in shame?



11 Av She'ani Qore Lo 'Avi' (אב שאני קרא לו אבי)

Father Who Longs to Be Called 'My Father'

Jeremiah 3:19

Yehovah expresses His deep longing for His people to call Him 'My Father' and not turn away from following Him. He desires intimate relationship.

Prayer:

"Abba, You long for me to call You 'My Father.' Help me come to You with the trust and affection of a beloved child. I want to know You as my Abba."

Do I call Yehovah 'my Father' with genuine intimacy, or is it merely a formal title?



— NEW TESTAMENT —

Names of the Father in the Apostolic Writings

$$1 + 1 + 1 = \text{ONE}$$



12 Avinu Shebashamayim (אָבִינוּ שְׁבַשְׁמַיִם)

Our Father in Heaven

Matthew 6:9

Yeshua taught us to address Yehovah as 'Our Father in heaven'—both intimate ('Our Father') and transcendent ('in heaven'). He is near yet exalted.

Prayer:

"Avinu Shebashamayim, hallowed be Your name. Your kingdom come, Your will be done. Teach me to pray as Yeshua taught, approaching You with reverence and intimacy."

| When I pray, do I approach my Father with both intimacy and holy reverence?



13 HaAv HaShamayim (הָאָב הַשָּׁמַיִם)

Heavenly Father

Matthew 6:26

Our Heavenly Father feeds the birds and clothes the flowers. How much more will He care for His children! He is attentive to every detail of our lives.

Prayer:

"Heavenly Father, if You care for sparrows and lilies, surely You care for me. Free me from anxiety about provision. Help me trust Your faithful care."

| What worries am I carrying that I need to release to my Heavenly Father's care?



14 Av HaKadosh (אָב הַקָּדוֹשׁ)

Holy Father

John 17:11

$$1 + 1 + 1 = \text{ONE}$$

Yeshua addressed His Father as 'Holy Father' in His high priestly prayer, asking Him to keep His disciples in His name—protected by His holy character.

Prayer:

"Av HaKadosh, keep me in Your name. Protect me by Your holiness. Set me apart for Your purposes and make me holy as You are holy."

Am I allowing my Holy Father to separate me from the world's ways and values?



15 Av HaTzaddik (אב הצדיק)

Righteous Father

John 17:25

Though the world does not know Him, Yeshua knows the Righteous Father and has made Him known to us. His righteousness is the foundation of His throne.

Prayer:

"Av HaTzaddik, I trust Your righteous judgments. Even when I don't understand Your ways, I know You are just and true in all You do."

Do I trust my Father's righteousness even when His ways seem mysterious to me?



16 Abba Av (אבא אב)

Abba, Father

Romans 8:15; Galatians 4:6

The Spirit enables us to cry out 'Abba, Father!'—the intimate Aramaic term a child uses for their daddy. We are not slaves but beloved children.

Prayer:

"Abba! Father! I am Your child, not a slave. Help me live in the freedom and intimacy of sonship, knowing I am dearly loved."

$$1 + 1 + 1 = \text{ONE}$$

Do I relate to Yehovah as Abba—with childlike trust and affection—or as a distant authority?



17 Avi Adoneinu Yeshua HaMashiach (אבי אֲדוֹנֵינוּ יֵשׁוּעַ הַמָּשִׁיחַ)

Father of Our Lord Yeshua the Messiah

Ephesians 1:3

The God and Father of Yeshua has blessed us with every spiritual blessing. Through Yeshua, we share in the Father's blessings to His Son.

Prayer:

"Blessed are You, Father of our Lord Yeshua! Thank You for adopting me into Your family and sharing with me the blessings You give to Your Son."

Am I living in the spiritual blessings my Father has already given me in Messiah?



18 Avi HaRachamim (אבי הרחמים)

Father of Mercies

2 Corinthians 1:3

Our Father is the source of all mercy. Every mercy we receive flows from Him. He is rich in mercy toward all who call upon Him.

Prayer:

"Avi HaRachamim, Your mercies are new every morning. When I fail, Your mercy restores me. Help me show mercy to others as You have shown mercy to me."

Am I receiving and extending my Father's abundant mercy?



19 Elohei Kol Nechamah (אֱלֹהֵי כָּל נַחֲמָה)

God of All Comfort

2 Corinthians 1:3-4

$$1 + 1 + 1 = \text{ONE}$$

The Father comforts us in all our afflictions so that we can comfort others. His comfort is not just for us—it flows through us to those who are hurting.

Prayer:

"Comforting Father, comfort me in my afflictions. Then use me to comfort others with the comfort I have received from You."

Am I allowing my Father's comfort to flow through me to others who are suffering?



20 Avi HaKavod (אבי הכבוד)

Father of Glory

Ephesians 1:17

Paul prays that the Father of glory would give us a spirit of wisdom and revelation. Our Father is glorious, and He shares His glory with His children.

Prayer:

"Avi HaKavod, open the eyes of my heart to see Your glory. Give me wisdom and revelation to know You better. Let Your glory shine through my life."

Am I seeking to know the glorious Father better through wisdom and revelation?



21 Avi HaRuchot (אבי הרוחות)

Father of Spirits

Hebrews 12:9

Our earthly fathers disciplined us for a short time, but the Father of spirits disciplines us for our good, that we may share in His holiness.

Prayer:

"Father of spirits, I submit to Your discipline. Shape my spirit to be like Yours. I trust that Your discipline comes from love and leads to life."

How do I respond to my Father's discipline? With resentment or with trust?

$$1 + 1 + 1 = \text{ONE}$$



22 Avi HaOrot (אָבִי הָאוֹרוֹת)

Father of Lights

James 1:17

Every good and perfect gift comes down from the Father of lights, with whom there is no variation or shifting shadow. He is constant, unchanging light.

Prayer:

"Avi HaOrot, thank You for every good gift that comes from Your hand. You never change—Your light never dims. Help me walk in Your unchanging light."

Do I recognize and thank my Father for the good gifts He constantly sends?



23 El Echad V'Av Echad (אֵל אֶחָד וְאָב אֶחָד)

One God and Father of All

Ephesians 4:6

There is one God and Father of all, who is over all, through all, and in all. He is supreme, pervading, and dwelling within His people.

Prayer:

"One God and Father of all, You are over me, working through me, and dwelling in me. Help me live in unity with all who share You as Father."

How does knowing that Yehovah is 'over all, through all, and in all' change my perspective?



24 HaAv HaChai (הָאָב הַחַי)

Living Father

John 6:57

$$1 + 1 + 1 = \text{ONE}$$

As the Living Father sent Yeshua, and Yeshua lives because of the Father, so we live because of Yeshua. Our Father is the source of all life.

Prayer:

"Living Father, You are the source of all life. I live because of You. Let Your life flow through me to bring life to others."

Am I drawing my life from the Living Father, or am I trying to live in my own strength?



25 HaAv HaShalem (האב השלם)

Perfect Father

Matthew 5:48

Our Heavenly Father is perfect—complete, whole, lacking nothing. He calls us to be perfect as He is perfect, growing into His likeness.

Prayer:

"Perfect Father, I fall so short of Your perfection. Yet You call me to become like You. Transform me by Your Spirit into the image of Your Son."

Am I striving for my Father's kind of perfection—wholeness and completeness in love?



26 HaAv HaOhev (האב האוהב)

Loving Father

John 16:27

The Father Himself loves us because we have loved Yeshua and believed He came from the Father. His love is personal and direct.

Prayer:

"Loving Father, thank You for loving me—not just because of Yeshua, but with Your own personal, direct love. Help me rest secure in Your love."

Do I truly believe that the Father Himself loves me with His own direct, personal love?

$$1 + 1 + 1 = \text{ONE}$$



27 HaAv HaRo'eh BaSeter (הָאָב הַרוֹאֶה בְּסֵתֶר)

Rewarding Father Who Sees in Secret

Matthew 6:4, 6, 18

Our Father sees what is done in secret and rewards openly. He notices the hidden acts of love, prayer, and sacrifice that no one else sees.

Prayer:

"Father who sees in secret, help me serve You without seeking human approval. You see my heart. Your reward is all I need."

Am I serving to be seen by others, or am I content that my Father sees in secret?



28 HaAv HaSole'ach (הָאָב הַסּוֹלֵחַ)

Forgiving Father

Matthew 6:14-15

Our Heavenly Father forgives us our trespasses. As we receive His forgiveness, we are called to forgive others who have wronged us.

Prayer:

"Forgiving Father, thank You for forgiving all my sins. Help me forgive others as freely as You have forgiven me. Break the chains of unforgiveness."

Is there anyone I am refusing to forgive? How does this affect my relationship with my Father?



29 HaAv HaNotein (הָאָב הַנוֹתֵן)

Giving Father

Matthew 7:11; Luke 11:13

If earthly fathers know how to give good gifts, how much more will our Heavenly Father give good things—and the Holy Spirit—to those who ask!

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Prayer:

"Giving Father, You love to give good gifts to Your children. Give me the Holy Spirit in greater measure. Fill me afresh with Your presence."

Am I asking my Father for the good gifts He delights to give, especially His Spirit?



30 HaKorem (הכרם)

The Vinedresser

John 15:1

The Father is the gardener who tends the vine. He prunes branches that bear fruit so they will bear more fruit. His pruning is purposeful.

Prayer:

"Father, the Vinedresser, I submit to Your pruning. Cut away everything that hinders fruitfulness. Make me bear much fruit for Your glory."

What is my Father pruning from my life right now? Am I cooperating with His work?



31 HaGadol MiKol (הגדול מכל)

Greater than All

John 10:29

The Father who has given us to Yeshua is greater than all. No one can snatch us from the Father's hand. His power secures our salvation.

Prayer:

"Father, You are greater than all—greater than my fears, my enemies, my failures. I am secure in Your mighty hand. Nothing can separate me from Your love."

Do I rest in the security of my Father's greater-than-all power?



$$1 + 1 + 1 = \text{ONE}$$

32 HaAv HaMoshekh (הָאָב הַמוֹשֵׁךְ)

Father Who Draws

John 6:44

No one can come to Yeshua unless the Father draws them. Salvation begins with the Father's initiative—He draws us to His Son.

Prayer:

"Father who draws, thank You for drawing me to Yeshua. Continue to draw me closer. Draw my loved ones who don't yet know You."

Am I cooperating with my Father as He draws others to Yeshua through my life?



33 HaAv HaShole'ach (הָאָב הַשּׁוֹלֵחַ)

Father Who Sends

John 5:24; 6:44

The Father sent the Son into the world for our salvation. Believing in the One who sent Yeshua means believing in the Father's saving purpose.

Prayer:

"Sending Father, You sent Your Son for me. Now send me into the world with the same mission—to reveal Your love and bring people to Yeshua."

Am I living as one sent by the Father, continuing Yeshua's mission in the world?



34 Adon HaShamayim V'HaAretz (אֲדוֹן הַשָּׁמַיִם וְהָאָרֶץ)

Lord of Heaven and Earth

Matthew 11:25

Yeshua praised His Father as Lord of heaven and earth, who hides truth from the wise and reveals it to children. He rules all, yet welcomes the humble.

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Prayer:

"Father, Lord of heaven and earth, You rule over all yet You reveal Yourself to the humble. Give me a childlike heart that receives Your revelation."

Am I approaching my Father with childlike humility, or with proud self-sufficiency?



35 HaAv HaYode'a (הָאָב הַיּוֹדֵעַ)

Father Who Knows What You Need

Matthew 6:8

Our Father knows what we need before we ask Him. Prayer is not informing God but aligning our hearts with His. He already knows and cares.

Prayer:

"Father who knows, You know my needs before I speak them. Help me trust Your provision and pray with faith, not anxiety."

Do I pray as if I'm informing my Father, or as if I'm aligning with His will?



36 HaAv HaRachum (הָאָב הַרַחוּם)

Merciful Father

Luke 6:36

We are called to be merciful just as our Father is merciful. His mercy defines His character and should define ours as His children.

Prayer:

"Merciful Father, make me merciful like You. When others fail, help me respond with the same mercy You show me every day."

Does my treatment of others reflect my Merciful Father's character?



$$1 + 1 + 1 = \text{ONE}$$

37 HaAv HaMeyasser (האב המיסר)

Disciplining Father

Hebrews 12:6-7

The Lord disciplines those He loves, as a father the son he delights in. Discipline proves we are legitimate children, not illegitimate.

Prayer:

"Disciplining Father, I receive Your correction as proof of Your love. Help me not despise Your discipline but grow through it."

Do I see my Father's discipline as rejection or as proof that I am His beloved child?



38 HaAv Shole'ach HaRuach (האב שולח הרוח)

Father Who Sends the Spirit

Luke 11:13; John 14:26

The Father gives the Holy Spirit to those who ask. The Spirit is the Father's gift—sent to teach us, comfort us, and empower us.

Prayer:

"Father, send Your Holy Spirit afresh upon me. Fill me with power from on high. Let Your Spirit guide me into all truth."

Am I asking my Father for more of His Spirit? Am I walking in the Spirit He has given?



39 Mekor Chayei Olam (מקור חיי עולם)

Source of Eternal Life

John 17:3

Eternal life is knowing the only true God and Yeshua the Messiah whom He sent. The Father is the source of this eternal, intimate knowing.

Prayer:

"Father, source of eternal life, I want to know You—not just know about You. Deepen my relationship with You and Your Son every day."

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Is my faith about knowing facts, or about knowing my Father in intimate relationship?



40 HaAv HaShomer (האב השומר)

Father Who Keeps

John 17:11-12

Yeshua asked the Holy Father to keep His disciples in His name. The Father guards and protects those who belong to Him.

Prayer:

*"Father who keeps, guard me and keep me in Your name.
Protect me from the evil one. Hold me secure in Your faithful
hands."*

*Am I resting in my Father's keeping power, or am I anxiously
trying to keep myself?*



*"See what great love the Father has lavished on us,
that we should be called children of Elohim! And
that is what we are!"*

— 1 John 3:1

Abba, Father!

אָבא, אָבִי

Amĕn.

APPENDIX C: THE NAMES OF YESHUA



$$1 + 1 + 1 = \text{ONE}$$

*89 Names, Titles, and Attributes
with Scriptures, Prayers, and Reflections*

*"I have revealed Your Name to the men whom You
gave Me out of the world."*

— Yeshua, John 17:6

1 Yeshua (Yehovah Saves)

Matthew 1:21

Yeshua as the One who saves from sin, not just circumstances.

Prayer:

*"Yeshua, thank You that Your very Name declares that You
came to save me. Teach me to live as someone truly rescued."*

*Where do I most need to remember that Yeshua's salvation is
deeper than my failures and fears?*



2 Immanuel (God With Us)

Matthew 1:23

The nearness of Elohim in Messiah.

Prayer:

*"Immanuel, help me to live today as if You are truly with me in
every room, every conversation, every decision."*

*What would I do differently if I really believed Yeshua is with
me right now?*



3 Son of God

John 1:34

Yeshua's divine identity and authority.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Son of God, deepen my awe of who You are so I don't shrink You down to my small ideas."

How does knowing Yeshua as Son of God change the way I think about His words and commands?



4 Son of Man

Matthew 26:64

Fully human, fully divine; the Daniel 7 Son of Man.

Prayer:

"Son of Man, thank You that You entered our weakness and suffering. Help me trust You with my own humanity."

Where do I need to remember that Yeshua understands my human struggles from the inside?



5 Messiah / Christ (The Anointed One)

Matthew 16:16

Yeshua as the promised Anointed King and Deliverer.

Prayer:

"Messiah, I confess You as the Anointed King. Take Your rightful place on the throne of my heart."

Is there any part of my life where I resist Yeshua's kingship? Why?



6 The Word (Logos)

John 1:1, 14

Yeshua as Elohim's self-expression and revelation.

Prayer:

"Living Word, speak into my confusion and silence every lie with Your truth."

$$1 + 1 + 1 = \text{ONE}$$

Whose words shape me more: social media, culture, or the Word who became flesh?



7 Lamb of God

John 1:29

Sacrifice, atonement, cleansing.

Prayer:

"Lamb of God, thank You for carrying my sin. Show me how costly my forgiveness really is."

Have I grown casual about sin and the price Yeshua paid for me?



8 Saviour

Titus 2:13

Rescue from guilt, death, and self.

Prayer:

"Saviour, I need You today as much as the day You first found me. Save me from myself again."

What am I trying to save myself from in my own strength instead of trusting Him?



9 Redeemer

Ephesians 1:7

Buying back what was lost.

Prayer:

"Redeemer, take the broken and wasted parts of my story and weave them into something beautiful."

Where do I most long for redemption, not just forgiveness?

$$1 + 1 + 1 = \text{ONE}$$



10 Good Shepherd

John 10:11

His care, guidance, and sacrificial protection.

Prayer:

"Good Shepherd, teach me to recognise Your voice and follow You, even when I don't see the full path."

| What voices compete with the Shepherd's voice in my life?



11 Great High Priest

Hebrews 4:14–16

Yeshua interceding, sympathising, giving access.

Prayer:

"Great High Priest, thank You that You understand my weakness and bring me boldly before the Father."

| Do I approach Elohim more like a frightened slave or a child welcomed through Yeshua?



12 Mediator

1 Timothy 2:5

The one bridge between Elohim and humanity.

Prayer:

"Yeshua, my Mediator, stand between my brokenness and the Father's holiness. Teach me to run to You, not away."

| Where do I still try to "earn" what Yeshua has already mediated for me?



13 Advocate

$$1 + 1 + 1 = \text{ONE}$$

1 John 2:1

Yeshua as our defence when we fail.

Prayer:

"Advocate, when I sin, remind me that You speak for me, not against me."

What lies does the accuser speak about me that Yeshua's advocacy contradicts?



14 Author of Salvation

Hebrews 2:10

Yeshua initiating the whole plan of rescue.

Prayer:

"Author of my salvation, write my life into Your bigger story, not the other way around."

Do I see salvation as a one-time event or an ongoing story Yeshua is still writing?



15 Author and Finisher of Our Faith

Hebrews 12:2

Yeshua starting and completing our faith journey.

Prayer:

"Yeshua, Perfecter of my faith, don't let me stop where You mean to lead me onward."

Where am I tempted to give up that Yeshua is still committed to finishing?



16 Resurrection and the Life

John 11:25

Life stronger than death, hope beyond the grave.

$$1 + 1 + 1 = \text{ONE}$$

Prayer:

"Resurrection and Life, breathe into the dead areas of my heart and dreams."

What "dead" situation in my life most needs resurrection hope today?



17 The Way, The Truth, and The Life

John 14:6

Yeshua as the exclusive path, reality, and vitality.

Prayer:

"Yeshua, be my Way when I feel lost, my Truth when I'm confused, my Life when I'm empty."

Do I treat Yeshua as optional or essential in my daily decisions?



18 Bread of Life

John 6:35

Deep soul nourishment.

Prayer:

"Bread of Life, satisfy the hunger that no entertainment, success, or relationship can fill."

What do I run to when my soul is hungry instead of running to Yeshua?



19 Light of the World

John 8:12

Guidance, purity, exposure of darkness.

Prayer:

"Light of the World, shine into my darkness and make me a light-bearer in a dark generation."

$$1 + 1 + 1 = \text{ONE}$$

| *What part of my life am I keeping in the shadows instead of bringing into His light?*



20 Door of the Sheep

John 10:7–9

Access to safety, pasture, and salvation.

Prayer:

"Door, thank You that I can come in and go out through You and find true life."

| *Which "doors" do I knock on instead of going through Yeshua?*



21 True Vine

John 15:1–5

Staying connected; fruit through abiding, not striving.

Prayer:

"True Vine, teach me to abide in You rather than perform for You."

| *What does abiding practically look like for me this week?*



22 Rock / Spiritual Rock

1 Corinthians 10:4

Stability in a shifting world.

Prayer:

"Rock of my salvation, anchor me when everything around me feels unstable."

| *Where do I build my security apart from Yeshua the Rock?*



$$1 + 1 + 1 = \text{ONE}$$

23 Cornerstone

Ephesians 2:20

Alignment of our lives and the Church to Him.

Prayer:

"Cornerstone, realign my beliefs, priorities, and relationships to You."

If Yeshua is the Cornerstone, what in my life is out of alignment with Him?



24 Lion of the Tribe of Judah

Revelation 5:5

Majestic, conquering King.

Prayer:

"Lion of Judah, roar over my fears and remind me that You have overcome."

Do I see Yeshua more as weak and passive, or as a conquering Lion? Why?



25 Lamb Slain

Revelation 5:6, 12

Power through sacrifice.

Prayer:

"Slain Lamb, teach me the paradox of victory through surrender."

How does the Lamb's way of victory confront my craving for power and comfort?



26 King of Kings

Revelation 19:16

$$1 + 1 + 1 = \text{ONE}$$

Supreme authority over all rulers.

Prayer:

"King of Kings, help me remember that no government, leader, or trend is ultimate — You are."

| *Where do I act as if earthly powers are more decisive than Yeshua?*



27 Lord of Lords

Revelation 19:16

Absolute lordship over every "mini-lord" in our lives.

Prayer:

"Lord of Lords, show me every rival 'lord' in my heart and dethrone them."

| *What competes for first place in my loyalty and affection?*



28 Prince of Peace

Isaiah 9:6

Shalom in the middle of chaos.

Prayer:

"Prince of Peace, rule over my anxious mind and stormy emotions."

| *Where am I looking for peace apart from the Prince of Peace?*



29 Head of the Body (The Church)

Colossians 1:18

Yeshua as leader and source of life for His people.

Prayer:

"Head of the Body, correct my view of church so that it revolves around You, not personalities."

$$1 + 1 + 1 = \text{ONE}$$

Is my relationship with the Church centred on Christ or on human opinions?



30 Bridegroom

Matthew 9:15; Revelation 19:7

Intimacy, covenant love.

Prayer:

"Bridegroom, awaken my heart to respond to Your love, not out of duty but delight."

Do I relate to Yeshua more as an employer or as a Bridegroom?



31 Holy One of God

John 6:69

Yeshua's purity and uniqueness.

Prayer:

"Holy One of Elohim, make me hungry for holiness, not just happiness."

Do I fear holiness as restrictive, or see it as the beauty of Yeshua?



32 Righteous One

Acts 3:14

Yeshua as the standard and source of righteousness.

Prayer:

"Righteous One, cover my unrighteousness and form Your character in me."

Whose standard of 'right' shapes me — culture, self, or the Righteous One?

$$1 + 1 + 1 = \text{ONE}$$



33 Lord of Glory

1 Corinthians 2:8

Glory revealed through humility and the cross.

Prayer:

"Lord of Glory, help me see glory where the world sees weakness."

| How does the cross redefine what I call "glorious"?



34 Teacher / Rabbi

John 13:13

Lifelong discipleship to His teaching and example.

Prayer:

"Rabbi Yeshua, teach me not just information, but a new way of living."

| Where do I resist Yeshua's teaching because it confronts my comfort?



35 Servant (Suffering Servant)

Philippians 2:7; Isaiah 53

Greatness expressed through service and suffering.

Prayer:

"Suffering Servant, free me from obsession with status; make me willing to serve."

| Who is one person I can serve this week in Yeshua's spirit?



36 Arm of Yehovah

Isaiah 53:1; John 12:38

$$1 + 1 + 1 = \text{ONE}$$

Yeshua as the powerful outstretched arm of Elohim's salvation.

Prayer:

"Arm of Yehovah, stretch out in power in the weak places of my life and family."

Where do I need to remember that salvation is Yehovah's strong arm, not my weak effort?



37 Light to the Nations

Isaiah 49:6; Luke 2:32

Global mission and multi-ethnic redemption.

Prayer:

"Light to the nations, enlarge my heart beyond my own little world."

How can I practically reflect Yeshua's heart for the nations this month?



38 Our Peace

Ephesians 2:14

Breaking dividing walls, reconciliation.

Prayer:

"Yeshua, our Peace, heal my broken relationships and my prejudices."

Where is Yeshua inviting me to be an agent of His peace?



39 Horn of Salvation

Luke 1:69

Strong, victorious salvation.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Horn of my salvation, give me confidence that Your power is greater than my enemies."

| Where do I feel defeated that Yeshua wants to show His saving strength?



40 Judge of the Living and the Dead

Acts 10:42

Accountability, justice, and hope.

Prayer:

"Righteous Judge, teach me to live today in light of the day I stand before You."

| Does the reality of Yeshua as Judge comfort me or scare me — and why?



41 Apostle and High Priest of Our Confession

Hebrews 3:1

Yeshua sent from the Father, representing us back to Him.

Prayer:

"Apostle and High Priest, help me confess You faithfully before others."

| Where am I silent about Yeshua when I should speak?



42 Faithful and True

Revelation 19:11

Reliability of His promises and character.

Prayer:

"Faithful and True, expose the lies I believe and anchor me in who You are."

| Which promise of Yeshua do I struggle most to trust right now?

$$1 + 1 + 1 = \text{ONE}$$



43 The Amen

Revelation 3:14

Yeshua as Elohim's final "Yes" and confirmation.

Prayer:

"Yeshua, the Amen, let my life agree with what You say, not what my feelings say."

| Where do I need to let Yeshua have the final word?



44 Friend of Sinners

Matthew 11:19

His closeness to the broken, not the self-righteous.

Prayer:

"Friend of sinners, thank You that You are not ashamed to come close to me."

| Do I approach Yeshua more as a harsh critic or a friend who transforms me?



45 Shepherd and Guardian of Your Souls

1 Peter 2:25

Care, oversight, and soul-protection.

Prayer:

"Shepherd and Guardian, watch over my soul when I am not even watching over myself."

| What part of my inner life have I left unguarded?



46 Our Passover

1 Corinthians 5:7

$$1 + 1 + 1 = \text{ONE}$$

Deliverance through His blood, new lifestyle of purity.

Prayer:

"Yeshua, my Passover, help me walk out of old bondage into new freedom."

| *What "Egypt" is Yeshua still calling me out of?*



47 Mighty God

Isaiah 9:6

Divinity and power united with humility.

Prayer:

"Mighty God, increase my faith in Your power to act in impossible situations."

| *Where have I quietly decided that even Yeshua cannot change things?*



48 Root and Offspring of David

Revelation 22:16

Yeshua as source and fulfilment of Davidic promises.

Prayer:

"Root and Offspring of David, thank You that history is not random — You are its centre."

| *How does seeing Yeshua at the centre of history affect how I see my small life?*



49 Bright Morning Star

Revelation 22:16

Hope and new beginnings after long night.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Bright Morning Star, shine in the darkest parts of my life and community."

| *Where do I most need to believe that dawn is coming?*



50 Firstborn from the Dead

Colossians 1:18; Revelation 1:5

Yeshua as pioneer of resurrection life.

Prayer:

"Firstborn from the dead, remind me that death does not have the last word over me."

| *How can I live more like someone who already belongs to the resurrection?*



51 Lord and Christ

Acts 2:36

Yeshua declared both Master and Messiah.

Prayer:

"Lord and Messiah, I surrender my right to rule my own life."

| *Is there any area where I want Yeshua as Saviour but not as Lord?*



52 King of Glory

Psalms 24; 1 Corinthians 2:8

Welcoming His glorious reign.

Prayer:

"King of Glory, come in — into my heart, my home, my generation."

| *At the end of this year, how has my vision of Yeshua's glory grown — and what is my response?*

$$1 + 1 + 1 = \text{ONE}$$



53 Yeshua of Nazareth

Acts 2:22

The real, historical Yeshua — rooted in a specific town, time, and culture. Not a myth, but a man in history.

Prayer:

"Yeshua of Nazareth, thank You that You stepped into real history, real dust, real streets. Help me follow You in my actual, everyday life — not just in theory."

Does my picture of Yeshua feel vague and religious, or concrete and historical? How does that affect my faith?



54 Son of the Most High God

Luke 1:32; Mark 5:7

Yeshua's exalted Sonship — far above any spiritual power or human authority.

Prayer:

"Son of the Most High, lift my vision above the chaos of earth to the throne where You reign."

What fears lose their power when I remember Yeshua is the Son of the Most High?



55 Beloved Son

Matthew 3:17

The Father's delight in Yeshua — and in us, in Him.

Prayer:

"Beloved Son, help me rest in the Father's love the way You did, instead of striving for approval."

Do I live as someone desperate for approval, or as someone already loved in the Beloved?

$$1 + 1 + 1 = \text{ONE}$$



56 Only Begotten Son / One and Only Son

John 3:16–18

Yeshua's unique, one-of-a-kind Sonship and the depth of the Father's gift.

Prayer:

"Only Son, thank You that the Father did not spare You but gave You for us. Never let me treat this lightly."

| What does the Father's willingness to give His "only Son" tell me about His heart toward me?



57 Holy Servant Yeshua

Acts 4:27, 30

Anointed Servant who obeyed perfectly and suffered willingly.

Prayer:

"Holy Servant Yeshua, teach me the beauty of obedience and the power of humble service."

| Where is Yeshua inviting me to serve quietly, without recognition?



58 Our Hope

1 Timothy 1:1

Yeshua as the anchor of our future — not politics, money, or success.

Prayer:

"Yeshua, my Hope, when I feel discouraged, fix my eyes on You instead of my circumstances."

| What have I been secretly hoping in more than Yeshua?



$$1 + 1 + 1 = \text{ONE}$$

59 Faithful Witness

Revelation 1:5

Yeshua faithfully reveals the Father and truth, even when it costs everything.

Prayer:

"Faithful Witness, help me reflect truth and grace, even when it is costly or unpopular."

In what situation am I tempted to compromise my witness instead of being faithful like Yeshua?



60 Ruler of the Kings of the Earth

Revelation 1:5

Yeshua's sovereignty over every government and leader.

Prayer:

"Ruler of the kings of the earth, remind me that no election, no ruler, and no regime is above You."

Do world events cause me to panic — or to pray to the One who rules over them?



61 The Living One

Revelation 1:18

Yeshua as the ever-living One — beyond death, always present.

Prayer:

"The Living One, thank You that You are alive now, not just a story from the past. Make me aware of Your living presence."

Do I relate to Yeshua like a historical figure or like a living Person?



62 The First and the Last

$$1 + 1 + 1 = \text{ONE}$$

Revelation 1:17; 2:8

Yeshua at the start and finish of all things.

Prayer:

"First and Last, hold my whole life — from my beginning to my end — in Your hands."

| Where am I afraid of the future, forgetting that Yeshua stands at the end of my story?



63 Alpha and Omega

Revelation 22:13

He encompasses everything — nothing is outside His scope.

Prayer:

"Alpha and Omega, be the beginning and end of every plan, project, and dream in my life."

| Is Yeshua truly at the centre of my story, or just an add-on?



64 The Beginning and the End

Revelation 22:13

Origin and goal of creation and redemption.

Prayer:

"Beginning and End, align my goals with Yours, so my life moves in the direction of Your purposes."

| If Yeshua is the End toward which everything is moving, how should that reshape my priorities?



65 The Beginning of the Creation of God

Revelation 3:14

Yeshua as source and ruler of the new creation.

$$1 + 1 + 1 = \text{ONE}$$

Prayer:

"Yeshua, Beginning of God's creation, thank You that in You I am part of a new creation story."

Do I still see myself mainly as a product of my past, or as part of Yeshua's new creation?



66 Holy and True

Revelation 3:7

Absolute purity and absolute reliability.

Prayer:

"Holy and True One, cleanse my desires and anchor me in what is real, not fake or temporary."

Where am I tempted to trade truth for convenience or acceptance?



67 The One Who Loves Us

Revelation 1:5

Present, ongoing love — not just a past event.

Prayer:

"Yeshua, who loves me, let Your present-tense love define my identity more than my past or others' opinions."

Do I live as someone currently loved by Yeshua — or just someone He "once saved"?



68 Root of Jesse

Isaiah 11:10; Romans 15:12

Yeshua as the hidden root and visible ruler from David's line.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Root of Jesse, thank You that You fulfil every promise Yehovah made to Israel and extend hope to the nations."

How does seeing Yeshua in Israel's story deepen my understanding of Him?



69 Shiloh

Genesis 49:10

The peaceful ruler to whom all obedience belongs.

Prayer:

"Shiloh, true ruler of the peoples, teach my heart joyful obedience to You."

Is my obedience reluctant, fearful, or joyful — and what does that say about my view of Yeshua?



70 Prince and Saviour

Acts 5:31

Exalted Leader who both rules and rescues.

Prayer:

"Prince and Saviour, lead me and save me — don't let me try to accept Your rescue while resisting Your rule."

Where am I happy to have Yeshua as Saviour but reluctant to have Him as Prince?



71 Prince of Life

Acts 3:15

Source and author of all true life.

Prayer:

"Prince of Life, breathe Your life into any area where I am spiritually numb or dead."

$$1 + 1 + 1 = \text{ONE}$$

Which habits or attitudes in my life feel more like death than life — and will I bring them to Him?



72 King in Zion

Psalms 2:6

Yeshua enthroned by the Father, not elected by people.

Prayer:

"King in Zion, establish Your throne in my heart the way the Father has established You in heaven."

Do I treat Yeshua's kingship as optional, or as a settled decision of the Father?



73 Deliverer

Romans 11:26

Rescuer from bondage, sin, and hardness of heart.

Prayer:

"Deliverer, set me free not only from outward problems but from inner chains I don't even see."

From what do I most need Yeshua's deliverance right now — outward circumstances or inward slavery?



74 Our Life

Colossians 3:4

Yeshua not just giving life, but being our very life.

Prayer:

"Yeshua, my Life, teach me to draw every breath of meaning, identity, and purpose from You."

If someone watched my week, what would they say my life really revolves around?

$$1 + 1 + 1 = \text{ONE}$$



75 Wisdom from God

1 Corinthians 1:30

Yeshua as our wisdom, righteousness, holiness, and redemption.

Prayer:

"Yeshua, Wisdom of Elohim, guide my decisions and reshape my values to match Yours."

Do I lean more on my own cleverness or on Yeshua as my wisdom?



76 True Light

John 1:9

Light from which all lesser lights borrow.

Prayer:

"True Light, expose lies I have believed and flood my mind with Your clarity."

Where do I settle for dim, artificial lights instead of coming to the true Light?



77 Consolation of Israel

Luke 2:25

Deep comfort and fulfilment of covenant hope.

Prayer:

"Consolation of Israel, comfort my heart with the same faithfulness You showed to Your people of old."

What grief or disappointment do I need to bring to Yeshua for His consolation?



$$1 + 1 + 1 = \text{ONE}$$

78 Salvation of God (Your Salvation)

Luke 2:30

Yeshua Himself as the visible "Yeshua" of Yehovah.

Prayer:

"Yeshua, Salvation of God, thank You that salvation is not a system but a Person — You."

Do I think of salvation mainly as a ticket to heaven or as a relationship with Yeshua?



79 Glory of Your People Israel

Luke 2:32

Honour and splendour of Israel, revelation for the nations.

Prayer:

"Glory of Israel, thank You that Your story with Israel blesses all nations — including me."

How does respecting Yeshua's Jewish identity change how I read the Bible?



80 Sun of Righteousness

Malachi 4:2

Healing light after long darkness.

Prayer:

"Sun of Righteousness, rise over my life and bring healing where there has been long night."

In which area of my life do I most need the warming, healing light of Yeshua?



81 Lord of the Harvest

Matthew 9:38

$$1 + 1 + 1 = \text{ONE}$$

Yeshua as Master of mission and evangelism.

Prayer:

"Lord of the harvest, send labourers — and let me be available if You send me."

Where is the "harvest field" Yeshua has placed right in front of me?



82 Master

Luke 5:5

Obedying Yeshua beyond our own understanding.

Prayer:

"Master, help me say, 'At Your word I will,' even when it doesn't make sense."

What is one area where Yeshua is asking for obedience before understanding?



83 Rabboni ("My Teacher")

John 20:16

Personal, intimate Teacher and risen Lord.

Prayer:

"Rabboni, my Teacher, open my eyes to recognise You in my ordinary moments like Mary did."

Do I treat Yeshua as my Teacher, or just one teacher among many voices?



84 Righteous Judge

2 Timothy 4:8

Perfect justice mixed with mercy.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

*"Righteous Judge, teach me to live today in the light of the Day
I will stand before You."*

*Does the thought of Yeshua as Judge drive me to fear, or to a
deeper love for holiness?*



85 Lord of the Dead and the Living

Romans 14:9

Yeshua's lordship across the boundary of death.

Prayer:

*"Lord of the dead and the living, comfort me about those who
have died in You and strengthen me to live for You now."*

*How does knowing Yeshua is Lord beyond death change my
view of loss and grief?*



86 He Who Has the Keys of Death and Hades

Revelation 1:18

Authority over death and the unseen realm.

Prayer:

*"Yeshua, Holder of the keys, free me from the fear of death and
the unknown."*

*What fears about death or the unseen world do I need to
surrender to Him?*



87 He Who Has the Key of David

Revelation 3:7

Sovereign opener and closer of doors.

Prayer:

*"Key of David, open the doors that are from You and firmly
close the doors that are not."*

$$1 + 1 + 1 = \text{ONE}$$

Am I pushing to open doors Yeshua has closed, or refusing to walk through doors He has opened?



88 Stone the Builders Rejected

Psalms 118:22; Matthew 21:42

Rejected yet exalted Messiah.

Prayer:

"Rejected Stone, thank You that You know what it is to be dismissed and misunderstood. Teach me to accept Your evaluation, not man's."

Where do I reject Yeshua's ways in my own life, just as the builders rejected the Stone?



89 Stone of Stumbling and Rock of Offence

Isaiah 8:14; Romans 9:33; 1 Peter 2:8

Messiah who confronts pride and religious self-confidence.

Prayer:

"Rock of offence, let me stumble over my pride, not over Your grace. Break my hardness, not my hope."

What in Yeshua's teaching offends my pride or comfort — and how will I respond?



*"And there is salvation in no one else,
for there is no other Name under heaven
given among men by which we must be saved."*

— Acts 4:12

IS THE SPIRIT (RUACH) FEMALE?

1 + 1 + 1 = ONE

Genesis 1:2 — Hebrew (with vowels / niqqud)

וְרוּחַ אֱלֹהִים
מְרַחֶמֶת
עַל-פְּנֵי הַמָּיִם:
N-S-Fem
V-S-Fem.

Transliteration:

verūah 'Ēlōhīm mərəḥfet 'al-pənē hammāyim.
Noun-Sing-Female Verb-Singular-Female

Translation (English):

and the Ruach of Elohim moved upon the face of the waters.
Noun-Sing-Female Verb-Singular-Female

What this verse is showing is actually quite important – grammatically and theologically.

1. What the Hebrew is doing:

In this verse:

 **רוח Ruach** is marked - *noun, singular, feminine*

 מֵרַחֶפֶת **meraḥefet** is marked - *verb, singular, feminine*

So the verb “was hovering” is **feminine singular**, agreeing with **ruach**, which is grammatically **feminine** here.

That means: in this foundational creation text, **"Ruach Elohim" is treated as feminine in Hebrew grammar.**

Another example:

1 Samuel 10:10

Hebrew (with vowels):

וַיָּבֹאוּ שָׁם הַגְּבֻעֹתָהּ וְהִנֵּה חִבְלֵי נִבְאִים לִקְרֹאתוֹ וַתַּצֵּלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּתוֹכָם:

Transliteration:

*Vayavo'u sham haGiv'atah, v'hineh chevel-nevi'im liqra'to; vatitzlach
alav Ruach Elohim, vayitnabe' b'tocham.*

Translation:

$$1 + 1 + 1 = \text{ONE}$$

"And they came there to Giv'ah, and behold, a company of prophets met him; and the Spirit of Elohim came mightily upon him, and he prophesied among them."

Word-by-Word Breakdown:

Hebrew	Transliteration	Meaning	
וַיָּבֹאוּ	vayavo'u	and they came	
שָׁם	sham	there	
הַגִּבְעָתָה	haGiv'atah	to the Giv'ah (the hill)	
וַהֲנִיחַ	v'hineh	and behold	
חֵבֶל	chevel	company/band	
נְבִיאִים	nevi'im	prophets	
לִקְרָאֲתוֹ	liqra'to	to meet him	
וַתִּצְלַח	vatitzlach	and came mightily	VERB-SINGULAR-FEMININE
עָלָיו	alav	upon him	
רוּחַ	Ruach	Spirit	NOUN-SINGULAR-FEMININE
אֱלֹהִים	Elohim	God	
וַיִּתְנַבֵּא	vayitnabe'	and he prophesied	
בְּתוֹכָם	b'tocham	among them	

Context: This verse describes the moment when Sha'ul (Saul), after being anointed by Shemu'el (Samuel), encountered a group of prophets and the Ruach Elohim (Spirit of God) came upon him, causing him to prophesy among them.

2. What we can (and can't) infer about the Spirit

a) The Ruach is pictured in a maternal, life-giving way

The verb *meraḥefet* ("hovering, fluttering") is used again in Deuteronomy 32:11 of an **eagle hovering over her young**. So Gen 1:2 presents the Ruach Elohim almost like a **mother bird brooding over the chaotic waters**, preparing them for life.

So from Gen 1:2 we can say:

$$1 + 1 + 1 = \text{ONE}$$

- ✎ The Spirit is **personal**, active, intentional – not an impersonal force.
- ✎ The Spirit is distinct (Ruach of Elohim)
- ✎ The Spirit's role is **nurturing, protective, life-giving**, with a strongly "maternal" feel in Hebrew imagery.

That fits beautifully with New Covenant descriptions: the Spirit giving new birth, pouring out love, comforting, etc.

b) Grammatical gender ≠ metaphysical gender

However, we mustn't over-press the grammar:

- ✎ In Hebrew, **grammatical gender is a feature of the language**, not a direct statement that God is ontologically "female" or "male".
- ✎ Even *ruach* is not **always** treated as feminine; in some contexts (especially when it clearly means "wind") it can take masculine agreement. So Hebrew itself doesn't lock the Spirit into one human gender category.

In Greek, **pneuma** (Spirit) is **neuter**, while **paraklētos** (Helper) is **masculine**. So the two biblical languages already give us **feminine, neuter, and masculine grammatical connections** with the Spirit.

This strongly suggests that **God the Ruach haKodesh transcends human gender**, though He can reveal Himself using both "fatherly" and "motherly" images.

3. Implications for our understanding of the 3rd Person of the Trinity

1. Affirms full personhood

The agreement of a feminine verb with "Ruach Elohim" underlines that the Spirit is not "it" but a **someone** – acting, hovering, creating. This supports the classical Trinitarian view: the Spirit is a **distinct Person**, not an impersonal energy.

Enriches, but does not overturn, Trinitarian language

Historic Trinitarian doctrine confesses:

- a. One Elohim
- b. Three Persons: Father, Son (Yeshua), and Holy Spirit (Ruach haKodesh)

of the same essence.

Gen 1:2 doesn't contradict this; it simply **adds depth** by showing that the Third Person is portrayed in a way that is:

$$1 + 1 + 1 = \text{ONE}$$

- c. nurturing and protective (like a mother bird),
- d. active in creation,
- e. grammatically feminine in Hebrew.

So, while we rightly confess “He” in creedal language (following long church usage), we should remember this **doesn’t mean the Spirit is “male” in a biological or limiting sense.**

2. **Corrects an over-masculinised picture of God**

Many believers have absorbed a picture of the Trinity where:

- a. Father = masculine
- b. Son = masculine
- c. Spirit = a vague, genderless “it”

Genesis 1:2 pushes back against that distortion. It reminds us:

- d. The **image of God** includes “male and female” together (Gen 1:27).
- e. The Ruach can be described in **feminine grammatical forms** and **maternal metaphors**, without any compromise of monotheism or Trinitarian orthodoxy.

This gives believers permission to appreciate and even pray with the **tender, mother-like aspects of the Spirit’s work** (comforting, nurturing, brooding over chaos) while still confessing the one God of Israel, Father–Son–Spirit.

3. **Deepens our reading of creation and new creation**

- a. At **creation**, the Ruach hovers over the waters, bringing cosmos out of chaos.
- b. At **new creation**, the Spirit hovers over hearts, bringing life from spiritual death.

Seeing the Spirit as the “brooding, life-birthing” presence of Elohim at both moments pulls together our doctrine of the Spirit:

- c. Third Person of the Trinity,
- d. eternally active in creation, revelation, and redemption,
- e. tender and powerful, like a mother eagle over her young.

So, what does the image really say?

✍ **Yes**, in Genesis 1:2 the **Ruach of Elohim is grammatically feminine and portrayed in maternal imagery.**

✍ **No**, this does *not* mean we now speak of a “Goddess” or rewrite the Trinity; rather, it means our understanding of the Holy Spirit as the Third Person of the Trinity should be **richer, less narrow, and more faithful to the fullness of Scripture**—embracing both the strength and the tender, brooding love of the Ruach Elohim.

$$1 + 1 + 1 = \text{ONE}$$

We can't say the Ruach haKodesh is "female" in a biological sense – God is beyond male/female – but Scripture **often portrays God (and especially the Spirit's work) with imagery that is maternal, nurturing, and grammatically feminine.**

Here are some of the clearest patterns:

1. Brooding, Mother-Bird Over Creation

Key texts:

- 🕊 **Genesis 1:2** – "The *Ruach Elohim* was **hovering** (*meraḥefet*, fem. sg.) over the face of the waters."
- 🕊 **Deuteronomy 32:11** – "Like an ****eagle** that stirs up her nest, that hovers over her young...*"

The same verb (*meraḥefet*) describes a **mother bird hovering over her chicks**. So in Genesis 1, the Spirit is pictured as:

- 🕊 hovering, brooding over the chaos,
- 🕊 warming it, preparing it,
- 🕊 bringing forth life from "formless and void."

- 🕊 Feminine flavour: **maternal, protective, life-birthing presence** over the deep.

2. Birthing and New Birth

Key texts:

- 🕊 **John 3:5–8** – "Unless one is **born of water and the Spirit...**"
- 🕊 **Titus 3:5** – "He saved us... by the **washing of rebirth and renewal by the Holy Spirit.**"
- 🕊 **Romans 8:15–16, 22–26** – creation groans like childbirth; the Spirit groans within us.

The Spirit is explicitly connected with **birth** and **rebirth**:

- The Spirit is the "agent" of new birth, making us children of Elohim.
- Romans 8 links the Spirit's inner groaning with **labour pains** of new creation.

- 🕊 Feminine flavour: the Spirit as **midwife / mother** of our spiritual birth and of the new creation itself.

3. Comforting Like a Mother

$$1 + 1 + 1 = \text{ONE}$$

Key texts:

- 🕊 **Isaiah 66:13** – “As **one whom his mother comforts**, so I will comfort you; you shall be comforted in Jerusalem.”
- 🕊 **Isaiah 40:1** – “Comfort, yes, comfort My people, says your God.”
- 🕊 **John 14:16, 26; 15:26; 16:7** – the Spirit as **Paraklētos** (Helper/Comforter).
- 🕊 **2 Corinthians 1:3–4** – “God of all comfort, who **comforts us in all our affliction...**”

In Trinitarian reading, the One who **comforts** is especially manifest through the **Ruach haKodesh**:

- YHVH likens His own comfort to that of a **mother with her child**.
 - Yeshua promises “**another Comforter**” who will be with us forever.
- 🕊 Feminine flavour: **tender, close, emotional comfort**, like a mother holding a crying child.

4. Gathering and Sheltering Under Wings

Key texts:

- 🕊 **Psalms 91:4** – “He will cover you with **His feathers**, and under **His wings** you will find refuge.”
- 🕊 **Deuteronomy 32:11–12** – again, the **eagle** over her young.
- 🕊 **Matthew 23:37 / Luke 13:34** – Yeshua: “How often I wanted to gather your children together, as a **hen gathers her chicks under her wings...**”

Though spoken of YHVH/Yeshua, the protection and nearness are **experienced by the Spirit’s presence**:

- 🕊 Covering, overshadowing, sheltering from harm.
 - 🕊 A very **maternal, nesting image**.
- 🕊 Feminine flavour: **mother-hen protection**, close, warm, shielding presence.

5. Teaching, Guiding, Raising Children

Key texts:

- 🕊 **Nehemiah 9:20** – “You gave Your **good Spirit to instruct them...**”

$$1 + 1 + 1 = \text{ONE}$$

- 🕊 **John 14:26** – “The Helper, the Holy Spirit... **will teach you all things**, and bring to your remembrance all that I said to you.”
- 🕊 **Isaiah 30:20–21** – “Your eyes shall see your Teacher... ‘This is the way, walk in it.’”

The Spirit acts like a **parent patiently teaching a child**:

- 🕊 Instructing Israel in the wilderness.
- 🕊 Reminding the disciples of Yeshua’s words.
- 🕊 Quietly saying, “This is the way, walk in it.”
- 🕊 Feminine flavour: **nurturing teacher, patient instructor**, forming character over time.

6. Wisdom Imagery (Chokhmah – Feminine)

Key texts:

- 🕊 **Proverbs 1:20–23; 8:1–36; 9:1–6** – *Chokhmah* (Wisdom, **feminine** in Hebrew) calls, teaches, protects.
- 🕊 **Isaiah 11:2** – “The **Spirit of Yehovah...** the **Spirit of wisdom and understanding...**”
- 🕊 **1 Corinthians 2:10–13** – the Spirit searches the deep things of God and teaches us spiritual things.

While Wisdom in Proverbs is a **poetic personification**, many Jewish and Christian readers have seen a **deep connection between Chokhmah and the Spirit**:

- 🕊 Both are portrayed as **feminine** (Hebrew grammar for *chokhmah*).
- 🕊 Both **give understanding, counsel, and insight**.
- 🕊 Both guide the people of God into righteous living.
- 🕊 Feminine flavour: the Spirit as **Lady Wisdom**, forming prudent, God-fearing lives.

7. Gentle, Peace-Making Presence

Key texts:

- **Galatians 5:22–23** – fruit of the Spirit: **love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control**.
- **Ephesians 4:30–32** – don’t grieve the Holy Spirit; instead be **kind, tender-hearted, forgiving**.

$$1 + 1 + 1 = \text{ONE}$$

These “fruits” are not exclusively feminine, but many are culturally coded as **tender, relational, nurturing**:

- 🕊 creating peace rather than aggression,
 - 🕊 tenderness instead of harshness,
 - 🕊 quiet self-control instead of domineering power.
- 🕊 Feminine flavour: the Spirit forming the **soft but strong heart** of Messiah in us.

8. Dove at Yeshua’s Baptism

Key texts:

- 🕊 **Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32** – the Spirit descends “like a dove”.

A dove is:

- 💖 gentle, pure, associated with **home and nesting**,
 - 💖 not a predator, but a symbol of **peace** and **faithfulness**.
- 🕊 Feminine flavour: the Spirit as **gentle, pure, faithful presence**, not violent or coercive.

Bringing it together

So, when we put these threads side by side, Scripture allows us to recognise in the Ruach:

- 🕊 **A brooding, mother-bird over creation and over us** (Gen 1:2; Deut 32:11).
- 🕊 **A midwife of new birth and new creation** (John 3; Rom 8; Titus 3).
- 🕊 **A mother-like comforter and consoler** (Isa 66:13; John 14–16).
- 🕊 **A wing-covering protector** (Ps 91; Matt 23:37).
- 🕊 **A nurturing teacher and wise guide** (Neh 9:20; John 14:26; Prov 8; Isa 11:2).
- 🕊 **A gentle, peace-making, tender-hearted presence** (Gal 5; Eph 4).

All of this fits comfortably inside classic Trinitarian faith. It doesn’t mean “the Spirit is female”; it means **the God who is beyond male and female speaks to us through both fatherly and motherly images**—and many of the **motherly, feminine-flavoured images** are especially associated with the Ruach Elohim.

$$1 + 1 + 1 = \text{ONE}$$

God is not a “man” or a “woman.” He is **beyond male and female**, yet in Scripture He graciously speaks our language and uses **family words and images** so we can understand His heart.

-  He reveals Himself as **Father** – authority, protection, discipline, delight.
-  He comes to us in the **Son** – obedience, likeness, inheritance.
-  He moves in us by the **Spirit** – comfort, new birth, wisdom, inner transformation, often pictured in tender, almost “motherly” ways.

These are not three “gods,” nor three genders, but **three Persons in one Elohim**, known to us through relationship.

1. “Son of God” – a relational name, not a biological one

When Scripture calls Yeshua “**Son of God**”, it is not describing a physical origin but a **relationship of eternal closeness, likeness, and authority**:

- The Son is “**the radiance of His glory and the exact representation of His nature**” (Hebrews 1:3).
- He is “**in the bosom of the Father**” (John 1:18), the One who makes the Father known.
- “Son” speaks of:
 - **Intimacy** – beloved Son (Matthew 3:17).
 - **Obedience** – “I always do the things that please Him” (John 8:29).
 - **Inheritance and authority** – the heir through whom the Father rules (Psalm 2; Hebrews 1:2).

So “*Son of God*” tells us *who Yeshua is in relation to the Father*, not that God is “male” in a human sense.

2. “Spirit of God” – relational language with both Father and Son

In exactly the same way, the titles of the Ruach are **relational**:

- “**Spirit of God / Spirit of Elohim**” (Romans 8:9; 1 Corinthians 3:16).
- “**Spirit of your Father**” (Matthew 10:20).
- “**Spirit of Christ**” (Romans 8:9).
- “**Spirit of Jesus**” (Acts 16:7).
- “**Spirit of His Son**” (Galatians 4:6).
- “**Another Helper**” alongside Yeshua (John 14:16).

$$1 + 1 + 1 = \text{ONE}$$

These names show that the Ruach is:

1. **From the Father** – “the Spirit of your Father who speaks in you” (Matthew 10:20).
2. **From and of the Son** – “the Spirit of His Son into our hearts” (Galatians 4:6), “Spirit of Christ” (Romans 8:9).
3. **Joining us to both** – through the Spirit we cry, “**Abba, Father**” (Romans 8:15), and we confess “**Yeshua is Lord**” (1 Corinthians 12:3).

So just as “**Son of God**” expresses the Son’s relationship to the Father, “**Spirit of God / Spirit of Christ**” expresses the Spirit’s relationship to **both** Father and Son.

The Ruach is **not a vague force**, but the **personal presence and love** of Father and Son reaching into us.

3. Beyond gender – but speaking in fatherly And motherly ways

In Hebrew, *ruach* is grammatically **feminine**; in Greek, *pneuma* is grammatically **neuter**, and Yeshua uses **masculine** pronouns when calling Him “Paraklētos” (Helper). This mixture itself is a reminder:

- The Spirit is **not confined** to our human categories of male or female.
- Yet the Spirit’s work often carries **mother-like qualities**:
 - Brooding over creation like a **mother bird** (Genesis 1:2; Deuteronomy 32:11).
 - Bringing **new birth** (John 3:5–8).
 - **Comforting** like a mother (Isaiah 66:13, fulfilled in the Comforter, John 14–16).
 - Nurturing the **fruit** of love, gentleness, peace (Galatians 5:22–23).

At the same time, Scripture uses **fatherly** images for God’s authority, discipline, and covenant faithfulness.

Thus we can say:

God, who is beyond male and female, reveals Himself through both “Father” and “Spirit” imagery – some of it strong and royal, some of it tender and maternal.

The **Father–Son–Spirit** language protects two vital truths:

- 1) **God is personal and relational**, not an abstract force.

$$1 + 1 + 1 = \text{ONE}$$

2) **The Persons of the Trinity are distinct yet inseparable:**

- The **Father** sends the Son and the Spirit.
- The **Son** reveals the Father and pours out the Spirit.
- The **Spirit** unites us to the Son and brings us to the Father.

4. **What this means for us**

- We do **not** worship three gods, nor a male God and a female Spirit.
- We worship **one Elohim** who has eternally existed as **Father, Son, and Ruach haKodesh** in perfect love.
- The **names** – Son of God, Spirit of God, Spirit of Christ, Spirit of adoption – are **relational windows** into that eternal love.

So, when we speak of the Ruach:

- We are speaking of the **very breath, presence, and love of the Father and the Son,**
- the One who **births** us into God's family,
- **teaches** and **comforts** us,
- and leads us to cry, "Abba, Father," while confessing, "Yeshua is Lord."

Ruach as the Dove at the Jordan

"And when He was baptized, Yeshua came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him."
(Matthew 3:16)

What this Name Means

At the Jordan, the Ruach haElohim is revealed "**like a dove**"—not *as* a literal bird, but in a *dove-like* way: gentle, visible, purposeful, descending to remain on Yeshua. This is a Trinitarian moment in history:

- 🕊 The **Father** speaks from heaven,
- 🕊 The **Son** stands in the water in humble obedience,
- 🕊 The **Ruach** descends and rests on Him.

Doves are known for their **faithful, long-term bonding**. Many dove species form enduring pair relationships, returning to the same mate season after season, sharing the work of nesting, guarding, and feeding their young. That image helps us glimpse the **faithful,**

$$1 + 1 + 1 = \text{ONE}$$

intimate presence of the Ruach with Yeshua: not a passing moment, but a settling, a resting, a staying.

John's Gospel adds that the Spirit "**remained on Him**" (John 1:32–33). The Dove at the Jordan points to a unique, unbroken fellowship between Yeshua and the Ruach—perfect unity, perfect agreement, perfect shared mission.

For us, this means:

-  The same Ruach who rested on Yeshua now **dwells in us** (Romans 8:11).
-  He does not come and go like a frightened bird; He is a **faithful Companion**, forming a long-term "bond" with the believer.
-  His presence is gentle, not violent; yet His work in us is powerful, holy, and transforming.

Reflection Question

When I picture the Spirit, do I think of Him as distant and easily offended, or as a faithful "Dove" who has chosen to remain with me in Messiah? How would my day change if I trusted that He truly stays?

Prayer

Ruach haKodesh, Dove of God who descended on Yeshua at the Jordan, thank You that You are faithful and near. As You remained on Him, teach me to welcome Your presence, not grieve You or push You away. Form a steady, loyal "bond" between my heart and Yours. Rest on me, fill me, and lead me into the same obedience and intimacy that marked Yeshua's life. Amen.

APPENDIX D: THE NAMES OF THE RUACH

רוח



Spirit of Elohim • Spirit of Yehovah

*40 Names and Titles from the Scriptures
with Prayers and Reflections*

$$1 + 1 + 1 = \text{ONE}$$

"And I will put My Spirit within you and cause you to walk in My statutes."

— Yehovah, Ezekiel 36:27

"But you will receive power when the Holy Spirit has come upon you."

— Yeshua, Acts 1:8

— OLD TESTAMENT —

Names of the Ruach in the Hebrew Scriptures



1 Ruach Elohim (רוח אֱלֹהִים)

Spirit of Elohim

Genesis 1:2

The Spirit of Elohim hovered over the face of the waters. Present at creation, bringing order out of chaos and life out of emptiness.

Prayer:

"Ruach Elohim, hover over the chaos and emptiness in my life. Bring divine order and create something beautiful from my formlessness."

What area of my life feels chaotic or empty where I need the creative Spirit of Elohim to move?



2 Ruach Yehovah (רוח יְהוָה)

Spirit of Yehovah

Judges 3:10; Isaiah 11:2; 61:1

The Spirit of Yehovah came upon the judges, prophets, and kings, empowering them for service. This same Spirit rested upon the Messiah.

Prayer:

"Ruach Yehovah, come upon me as You came upon the servants of old. Empower me for the work You have called me to do."

$$1 + 1 + 1 = \text{ONE}$$

Am I relying on my own strength, or am I depending on the Spirit of Yehovah to accomplish His purposes through me?



3 Ruach HaKodesh (רוח הקדש)

The Holy Spirit

Psalm 51:11; Isaiah 63:10-11

David pleaded, 'Do not take Your Holy Spirit from me.' The Spirit who is holy and makes us holy — set apart for Yehovah's purposes.

Prayer:

"Ruach HaKodesh, do not depart from me. Convict me of sin, lead me in righteousness, and make me holy as You are holy."

Have I grieved the Holy Spirit by my actions or attitudes? What needs to change?



4 Ruach Chokhmah (רוח חכמה)

Spirit of Wisdom

Exodus 28:3; Isaiah 11:2; Deuteronomy 34:9

Yehovah filled Bezalel with wisdom to craft the Tabernacle. Joshua was full of the spirit of wisdom. The Messiah would have this Spirit resting upon Him.

Prayer:

"Ruach Chokhmah, fill me with divine wisdom that goes beyond human understanding. Give me skill and insight for every task You assign."

Where do I need supernatural wisdom that human knowledge cannot provide?



5 Ruach Binah (רוח בינה)

Spirit of Understanding

Isaiah 11:2

One of the seven spirits resting on the Messiah. Understanding sees beneath the surface to discern truth, motives, and meaning.

$$1 + 1 + 1 = \text{ONE}$$

Prayer:

"Ruach Binah, give me understanding that penetrates beyond appearances. Help me discern what is truly happening in situations and people."

Do I seek surface-level answers, or do I ask the Spirit for deep understanding?



6 Ruach Etzah (רוח עצה)

Spirit of Counsel

Isaiah 11:2

The Spirit who gives perfect advice and guidance. The Messiah would be the Wonderful Counselor because this Spirit rested upon Him.

Prayer:

"Ruach Etzah, be my Counselor in every decision. Guide my steps when I don't know which way to turn."

Whose counsel do I seek first — human advisors or the Spirit of Counsel?



7 Ruach Gevurah (רוח גבורה)

Spirit of Might/Power

Isaiah 11:2; Micah 3:8

The Spirit who empowers with supernatural strength. Micah was filled with power by the Spirit of Yehovah to declare truth boldly.

Prayer:

"Ruach Gevurah, fill me with Your mighty power. When I am weak, be my strength. Make me bold to speak and act for You."

Where am I trying to accomplish spiritual work in my own feeble strength?



8 Ruach Da'at (רוח דעת)

Spirit of Knowledge

Isaiah 11:2

$$1 + 1 + 1 = \text{ONE}$$

Intimate, experiential knowledge of Yehovah — not mere facts but deep relationship. The Spirit reveals what cannot be learned by study alone.

Prayer:

"Ruach Da'at, give me knowledge that comes from intimacy with the Father. Let me know Him, not just know about Him."

Is my knowledge of Yehovah intellectual or experiential? Head knowledge or heart knowledge?



9 Ruach Yirat Yehovah (רוח יראת יהוה)

Spirit of the Fear of Yehovah

Isaiah 11:2-3

Holy reverence and awe before Yehovah. The Messiah would delight in the fear of Yehovah — not dread, but deep respect and wonder.

Prayer:

"Ruach Yirat Yehovah, restore holy fear to my heart. Let me tremble at Your word and stand in awe of Your majesty."

Have I become too casual with Yehovah, losing the reverent fear that is the beginning of wisdom?



10 Ruach Mishpat (רוח משפט)

Spirit of Justice/Judgment

Isaiah 4:4; 28:6

The Spirit who cleanses by judgment, who gives discernment to judges, and who will bring justice to the nations through the Messiah.

Prayer:

"Ruach Mishpat, purify me by Your righteous judgment. Give me discernment to judge rightly and to stand for justice."

Do I care about justice the way the Spirit of Justice does? Where am I called to stand for righteousness?



11 Ruach Ba'ar (רוח בער)

$$1 + 1 + 1 = \text{ONE}$$

Spirit of Burning

Isaiah 4:4

The Spirit who burns away impurity and dross. Like a refiner's fire, He purges sin and purifies the hearts of Yehovah's people.

Prayer:

"Ruach Ba'ar, burn away everything in me that is not of You. Purify my heart with Your holy fire."

What impurities is the Spirit of Burning wanting to consume in my life?



12 Ruach Chen (רוח חן)

Spirit of Grace

Zechariah 12:10

Yehovah will pour out the Spirit of grace, causing Israel to look on Him whom they pierced and mourn. Grace that leads to repentance.

Prayer:

"Ruach Chen, pour out Your grace upon me. Let me see my sin clearly and mourn over it, receiving Your forgiveness."

Do I take grace for granted, or does it still move me to grateful repentance?



13 Ruach Tachanunim (רוח תחנונים)

Spirit of Supplication

Zechariah 12:10

The Spirit who stirs deep, earnest prayer. When this Spirit is poured out, hearts cry out to Yehovah with desperate intercession.

Prayer:

"Ruach Tachanunim, teach me to pray with earnest supplication. Stir my heart to intercede for others and cry out to the Father."

Is my prayer life casual or earnest? Do I know what it means to plead with Yehovah?



$$1 + 1 + 1 = \text{ONE}$$

14 Ruach Chayyim (רוח חיים)

Spirit of Life

Genesis 6:17; 7:15; Ezekiel 37:5-6

The breath of life that animates all living creatures. In Ezekiel's vision, the Spirit breathed life into dry bones, raising an army.

Prayer:

*"Ruach Chayyim, breathe life into the dead areas of my soul.
Resurrect what has died — my passion, my hope, my faith."*

What feels like dry bones in my life that needs the breath of the Spirit of Life?



15 Ruach Nevuah (רוח נבואה)

Spirit of Prophecy

Numbers 11:25-29; 1 Samuel 10:6

The Spirit who inspired the prophets to speak Yehovah's word. When the Spirit came upon Saul, he prophesied among the prophets.

Prayer:

*"Ruach Nevuah, open my ears to hear Your voice and my mouth
to speak Your words. Use me as Your messenger."*

*Am I listening for the prophetic voice of the Spirit, or have I
closed my ears to His speaking?*



16 Ruach Tov (רוח טוב)

Good Spirit

Nehemiah 9:20; Psalm 143:10

Yehovah gave His good Spirit to instruct Israel. David prayed for the good Spirit to lead him on level ground.

Prayer:

*"Ruach Tov, You are good and Your teaching is good. Instruct
me and lead me on the path of righteousness."*

*Do I trust that the Spirit's leading is always good, even when it's
difficult?*

$$1 + 1 + 1 = \text{ONE}$$



17 Ruach Nativ (רוח נדיבה)

Willing/Generous Spirit

Psalm 51:12

David prayed to be upheld by a willing spirit — a heart eager to obey, generous in service, free from reluctance.

Prayer:

"Ruach Nativ, make my spirit willing and generous. Remove reluctance and give me a heart eager to serve You."

Is my obedience willing or reluctant? Do I serve with a generous spirit or a grudging one?



18 Ruach Nishbarah (רוח נשברה)

Broken Spirit

Psalm 51:17

The sacrifices of Elohim are a broken spirit; a broken and contrite heart He will not despise. Brokenness that leads to restoration.

Prayer:

"Ruach Nishbarah, break my pride and self-sufficiency. Give me a contrite heart that You delight to restore."

Am I broken before Yehovah, or do I come to Him with pride and self-righteousness?



$$1 + 1 + 1 = \text{ONE}$$

— NEW TESTAMENT —

*Names of the Ruach in the Apostolic Writings
(Greek with Hebrew equivalents)*



19 Pneuma Hagion / Ruach HaKodesh (רוח הקדוש / πνεῦμα ἅγιον)

Holy Spirit

Matthew 1:18; Acts 1:8; 2:4

The Spirit who conceived the Messiah in Miriam, who empowered the disciples at Shavuot (Pentecost), and who indwells every believer.

Prayer:

*"Ruach HaKodesh, fill me afresh as You filled the disciples.
Empower me to be Your witness to the ends of the earth."*

*Am I living in the power of the Holy Spirit, or am I trying to
serve in my own strength?*



20 Parakletos / HaMenahkem (הַמְנַחֵם / παράκλητος)

Comforter/Advocate/Helper

John 14:16,26; 15:26; 16:7

Yeshua promised to send another Helper who would be with us forever. He comes alongside to help, comfort, encourage, and advocate for us.

Prayer:

*"Parakletos, come alongside me in my struggles. Be my
Comforter in sorrow, my Advocate when accused, my Helper in
weakness."*

*Do I turn to the Comforter when I need help, or do I try to
manage on my own?*



21 Ruach HaEmet (רוח האמת / πνεῦμα τῆς ἀληθείας)

Spirit of Truth

$$1 + 1 + 1 = \text{ONE}$$

John 14:17; 15:26; 16:13

The Spirit who guides into all truth, who testifies about Yeshua, and who exposes lies. The world cannot receive Him because it does not know Him.

Prayer:

"Ruach HaEmet, guide me into all truth. Protect me from deception and help me discern what is true."

Am I walking in truth, or have I believed lies that the Spirit of Truth wants to expose?



22 Ruach HaChayyim (רוח החיים / רוח חיים)

Spirit of Life

Romans 8:2

The law of the Spirit of life in Messiah Yeshua has set us free from the law of sin and death. Life that overcomes death!

Prayer:

"Ruach HaChayyim, let Your law of life reign in me. Set me free from every pattern of sin and death."

Am I living under the law of sin and death, or under the law of the Spirit of life?



23 Ruach HaMashiach (רוח המשיח / רוח משיח)

Spirit of Messiah

Romans 8:9; 1 Peter 1:11

The Spirit of Messiah who dwells in believers. If anyone does not have the Spirit of Messiah, he does not belong to Him.

Prayer:

"Ruach HaMashiach, dwell in me richly. Form the character of Yeshua in me until I reflect His image."

Is the Spirit of Messiah evident in my life? Do others see Yeshua in me?



$$1 + 1 + 1 = \text{ONE}$$

24 Ruach HaBanut (רוח הבנות / πνεῦμα υιοθεσίας)

Spirit of Adoption/Sonship

Romans 8:15

We did not receive a spirit of slavery to fall back into fear, but the Spirit of adoption by whom we cry 'Abba! Father!'

Prayer:

"Ruach HaBanut, remind me that I am a beloved child of the Father. Cast out fear and let me live as a son, not a slave."

Do I relate to Yehovah as a fearful slave or as a beloved child who cries 'Abba'?



25 Ruach HaHavtachah (רוח ההבטחה / πνεῦμα τῆς ἐπαγγελίας)

Spirit of Promise

Ephesians 1:13

The promised Holy Spirit who is the seal and guarantee of our inheritance. The deposit guaranteeing what is to come.

Prayer:

"Ruach HaHavtachah, You are the guarantee of all Yehovah's promises to me. Strengthen my faith in what is yet to come."

Do I live with confident hope because the Spirit of Promise dwells in me?



26 Ruach HaChokhmah V'HaHazon (רוח החכמה והחזון / πνεῦμα σοφίας καὶ ἀποκαλύψεως)

Spirit of Wisdom and Revelation

Ephesians 1:17

Paul prayed that believers would receive this Spirit to know the Father better — wisdom to understand and revelation to see.

Prayer:

"Ruach HaChokhmah V'HaHazon, open the eyes of my heart. Give me wisdom and revelation to know the Father more deeply."

$$1 + 1 + 1 = \text{ONE}$$

Am I seeking revelation from the Spirit, or am I content with surface-level knowledge?



27 Ruach Echad (רוח אחד / ἓν πνεῦμα)

One Spirit

Ephesians 4:4; 1 Corinthians 12:13

There is one body and one Spirit. By one Spirit we were all baptized into one body. The Spirit unifies believers across all divisions.

Prayer:

"Ruach Echad, unite Your people. Break down walls of division and make us one as You are one."

Am I contributing to unity in the body of Messiah, or am I causing division?



28 Ruach HaKavod (רוח הכבוד / πνεῦμα τῆς δόξης)

Spirit of Glory

1 Peter 4:14

If you are insulted for the name of Messiah, you are blessed, because the Spirit of glory and of Elohim rests upon you.

Prayer:

"Ruach HaKavod, rest upon me especially when I suffer for Yeshua's name. Let Your glory be revealed through my trials."

Do I view suffering for Messiah as a blessing because the Spirit of Glory rests on me?



29 Ruach HaAv (רוח האב / πνεῦμα τοῦ πατρὸς)

Spirit of the Father

Matthew 10:20

When you are arrested, do not worry about what to say. It will not be you speaking, but the Spirit of your Father speaking through you.

Prayer:

$$1 + 1 + 1 = \text{ONE}$$

"Ruach HaAv, speak through me when I face opposition. Give me words that come from the Father's heart."

Do I trust that the Spirit of the Father will give me words when I need them?



30 Ruach HaBen (רוח הבן / πνεῦμα τοῦ υἱοῦ)

Spirit of the Son

Galatians 4:6

Because you are sons, Elohim sent the Spirit of His Son into our hearts, crying 'Abba! Father!' The Spirit connects us to the Son's relationship with the Father.

Prayer:

"Ruach HaBen, let me share in the Son's intimate relationship with the Father. Teach me to pray as Yeshua prayed."

Do I experience the same intimacy with the Father that Yeshua had?



31 Ruach Olam (רוח עולם / πνεῦμα αἰώνιον)

Eternal Spirit

Hebrews 9:14

Messiah offered Himself through the eternal Spirit without blemish to Elohim. The Spirit who is from everlasting to everlasting.

Prayer:

"Ruach Olam, You are eternal and unchanging. Anchor my temporary life in Your eternal purposes."

How does knowing the Spirit is eternal change my perspective on temporary struggles?



32 Ruach HaAhavah (רוח האהבה)

Spirit of Love

2 Timothy 1:7; Romans 5:5

$$1 + 1 + 1 = \text{ONE}$$

Elohim has not given us a spirit of fear, but of power and love and self-control. The love of Elohim is poured into our hearts by the Holy Spirit.

Prayer:

*"Ruach HaAhavah, pour out the Father's love into my heart.
Replace my fear with love, and let me love others as You love me."*

| Is fear or love the dominant force in my life? Am I allowing the Spirit to pour out love through me?



33 Ruach HaGevurah (רוח הגבורה / πνεῦμα δυνάμεως)

Spirit of Power

2 Timothy 1:7; Acts 1:8

You will receive power when the Holy Spirit comes upon you. Not a spirit of timidity, but of power to be witnesses.

Prayer:

*"Ruach HaGevurah, fill me with power to witness boldly.
Remove timidity and make me courageous for Your name."*

| Am I living in the power of the Spirit, or am I operating in fearful weakness?



34 Ruach HaMusar (רוח המוסר / πνεῦμα σωφροσύνης)

Spirit of Self-Control/Discipline

2 Timothy 1:7

The Spirit produces self-control — the ability to govern our passions, emotions, and impulses according to Yehovah's will.

Prayer:

"Ruach HaMusar, develop self-control in me. Help me master my impulses and bring every thought captive to Messiah."

| Where do I lack self-control that the Spirit wants to develop discipline in me?



$$1 + 1 + 1 = \text{ONE}$$

35 Sheva Ruchot Elohim (שבע רוחות אֱלֹהִים / ἑπτὰ πνεύματα τοῦ θεοῦ)

Seven Spirits of Elohim

Revelation 1:4; 3:1; 4:5; 5:6

The sevenfold Spirit before the throne — representing the fullness and perfection of the Holy Spirit. Seven lamps, seven eyes, complete in every way.

Prayer:

"Sheva Ruchot Elohim, manifest Your complete fullness in my life. Let every aspect of Your character be formed in me."

Am I experiencing the fullness of the Spirit, or only a portion of what He offers?



36 Ruach HaNechamah (רוח הנחמה)

Spirit of Comfort

Acts 9:31; 2 Corinthians 1:3-4

The church walked in the comfort of the Holy Spirit. The Father of mercies comforts us so we can comfort others.

Prayer:

"Ruach HaNechamah, comfort me in my affliction. Then use me to comfort others with the comfort I have received."

Have I received the Spirit's comfort in a way that equips me to comfort others?



37 Ruach HaTefilah (רוח התפילה)

Spirit of Prayer/Intercession

Romans 8:26-27; Ephesians 6:18

The Spirit helps us in our weakness and intercedes for us with groanings too deep for words. He prays according to Elohim's will.

Prayer:

"Ruach HaTefilah, teach me to pray. When I don't know what to pray, intercede through me with Your groaning."

$$1 + 1 + 1 = \text{ONE}$$

Do I depend on the Spirit to help me pray, or do I rely only on my own words?



38 Ruach HaPri (רוח הפרי)

Spirit Who Bears Fruit

Galatians 5:22-23

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Prayer:

"Ruach HaPri, cultivate Your fruit in me. Let love, joy, peace, and all Your fruit grow and ripen in my character."

Which fruit of the Spirit is most lacking in my life? Which is most evident?



39 Ruach HaMatanot (רוח המתנות)

Spirit Who Gives Gifts

1 Corinthians 12:4-11

The same Spirit distributes different gifts to each person as He determines — wisdom, knowledge, faith, healing, miracles, prophecy, tongues.

Prayer:

"Ruach HaMatanot, activate Your gifts in me for the building up of the body. Show me my gifts and help me use them."

Am I using the spiritual gifts the Spirit has given me, or have I neglected them?



40 Ruach HaEdut (רוח העדות)

Spirit of Witness/Testimony

Romans 8:16; 1 John 5:6

The Spirit Himself bears witness with our spirit that we are children of Elohim. The Spirit is the witness because the Spirit is truth.

Prayer:

1 + 1 + 1 = ONE

"Ruach HaEdut, bear witness in my heart that I belong to the Father. Confirm my identity as His child."

Do I have the inner witness of the Spirit that I am truly a child of Elohim?



"Do you not know that you are the temple of Elohim and that the Spirit of Elohim dwells in you?"

— 1 Corinthians 3:16

Come, Ruach HaKodesh!

בוא, רוח הקדש!

Aměn.